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THESAURUS FIDELIUM

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A MANUAL FOR THOSE WHO DESIRE TO LEAD PRAYERFUL LIVES IN THE WORLD

COMPILED BY
A CARMELITE TERTIARY
(H. M. K.)

WITH A PREFACE
BY THE VERY REV.
ROBERT HUGH BENSON

"Jesu, Thesaurus Fidelium,
Miserere nobis!"

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LONGMANS, GREEN AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK, BOMBAY AND CALCUTTA
1914

Nihil obstat.

F. THOMAS BERGH, O.S.B.,
Censor Deputatus.

Imprimatur.

EDM: CAN: SURMONT,
Vic. gen.

WESTMONASTERII, *die* 3 *Nov.* 1913.

Made in Great Britain

"Jesu, Sapientia Aeterna,
Miserere nobis!"

TO

CHRIST JESUS

IN

WHOM

ARE HID ALL THE

TREASURES

OF WISDOM AND KNOWLEDGE

BY THE HANDS OF

OUR LADY OF LIGHT

MARY

THE SEAT OF WISDOM

AND OF

ST. JOSEPH

THE PATRON OF THE INTERIOR LIFE

"Sedes Sapientiae, ora pro nobis!"

"The body is our cell, and the soul is a hermit who stays within in his cell for praying to the Lord and for meditating on Him."

("Speculum Perfectionis."—
St. Francis of Assisi.)

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PREFACE.

It is a very common, but a very lamentable, practice to employ the word *Vocation* in such a way as to convey the impression that Almighty God gives no Call to any souls except that of the Priesthood or Holy Religion. "I thought once that I had a Vocation," says a young man; "now I find I have none, so I have married and settled down." The reason for such a misuse of words is, of course, very evident: it lies in the fact that the life of definite and regularised consecration under vows is the highest life of all—is *The Vocation par excellence;* yet, none the less, such a use of words is apt to encourage the utterly false idea that the highest degree of sanctification—involved as this almost inevitably is in a response to God's Call—is impossible elsewhere than in the cloister. The Calendar of the Saints is sufficient answer to such a suggestion.

Now there is one supreme mode of sanctification which, like the Sacramental life itself (and even where this is impossible), is accessible practically everywhere to souls that desire it; and that is the Way of Prayer. Certainly where the life of prayer is organised and protected, as particularly in the cloister and, in a lesser degree, in the obligation of the Divine Office, sanctification is rendered more easy. But this does not mean that sanctification is impossible except under such safeguards. Roughly speaking, there are

three great roads to Perfection—the Sacrament of Baptism; the death of the martyr; the life of prayer and sacrament; and it is this last road that is open to all who have come to the use of reason, whether within or without the cloister. The following volume deals with part of this third way—that Life of Prayer which can be lived by all even outside the pale of Holy Religion.

To lead the life of prayer in the world is perhaps the most difficult task that can be conceived—so difficult, in fact, especially with regard to perseverance in it, that amongst unspiritual persons it is sometimes thought to be practically impossible. It is hard enough, they say, to be a good Religious, to obey day after day, through long years, without any diminution of ardour, a Rule precisely designed to develop the soul along the way of perfection: it is safer, they tell us, not to attempt a high standard at all, since a high standard involves peculiar temptations of its own, unless the whole of life is regulated under the express sanction of the Church, safeguarded by the three vows, and interpreted by a recognised Rule: it is safer to be content with very little, to be satisfied with ordinary endeavours against mortal sin, with an infrequent use of the Sacraments, and not too much prayer.

It is extraordinary that such an uncatholic ideal should be possible at the present day. Not only have practically all the great Religious Orders especially provided for souls living in the world, yet desiring perfection, by means of Third Orders and the like; not only has saint after saint living under the same circumstances shown the fallacies of such Counsels of Moderation; but our Holy Father Pope Pius X., in his encouragement of Daily Communion ought, it would be thought, to have given the final blow to this ungenerous spirit, at least in regard to the present generation. If one thing is absolutely clear from the

dogmatic as well as from the ascetic teaching of the Church, it is that a life of Prayer, tending to Perfection, is within the reach of every devout Christian.

And it is useless to minimise the difficulties of such a life: it is, in fact, those difficulties that give it its nobility. Here is a man or a woman, married or unmarried, who in every point except one—in instinct, in humility, in the love of prayer, in the possession of a high ideal—would seem to have a Vocation to Holy Religion, yet who, by that one point,—whether disability of age, or physical infirmity, or an *imperative* family tie—is rendered incapable of embracing it—incapable, perhaps, even of entering any recognised Third Order. What is to be done with such a soul? Is she to be told that her instincts must be suppressed, that her ideals must be lowered, and that she must find her sanctification entirely apart from the exercise of all those faculties and powers with which God has endowed her? . . .

Now the first thing that she must be told is that the life of organised, regular and persevering prayer is as much within her reach as if she were an enclosed Religious; and that such prayer is capable of eventually leading her to the highest point of Perfection. And the second thing she must be told is that those virtues of the Religious which especially foster prayer are exactly those virtues most difficult for her to attain, since the opportunities of their exercise are so far less frequent in her life, and far more difficult of discernment. For example: it is not easy to learn Obedience where the authority of a Superior has first to be verified; nor Chastity, where there is no Veil, and no Cloister, except of the spirit; nor Poverty, where not only food and shelter, but even luxuries, are to be had for the asking. The Life of Prayer then is within her reach, but far more difficult to grasp and retain. If, then, such a soul as this determines to persevere, a great number of cautions must be given to her; she will

be warned particularly against certain dangers, for instance the peculiar seductions of spiritual pride, the insidious attractions and perils in such methods of prayer as (let us say) that of Quietism, the temptations involved in a defect or an excess of mortification; she can, in fact, scarcely avoid the pitfalls on every side except under the guidance of a competent director. But, above all, she must be supplied with *material* for her activity, or the warnings she will receive can end in nothing but her discouragement; she must be urged to use her wings, and not merely to meditate on the effects of a possible fall.

And here comes in a difficulty. She may or may not have that peculiar temperament called *liturgical*; but even though she should find that the Divine Office, or the Little Office of Our Lady, has a particular attraction for her, she will certainly need, continuously for a long time after she has begun and intermittently (probably) all her life long, other collections or suggestions of prayer from which she may draw for her own aspirations. There are of course countless ascetical books that will help her, treatises on prayer, formal books of meditation, doctrinal writings of the saints—but there are not, so far as I am aware, many books of the particular kind that is here presented—books that supply in one volume terse extracts from known ascetical writers upon the possibilities as well as the perils of the life of prayer, devotions from the writings of saints—suggestive rather than exhaustive—in short, a kind of manual, as complete as the compiler can make it, expressly designed for the use of those who, while unable to enter the cloister, yet have set a high ideal before them, and hope to attain that ideal through the use of mental as well as of vocal prayer. It is the hope of all who are interested in the book that it will prove of real value to such souls as these.

It must be added that, although the author is a

tertiary of Mount Carmel, the book is not in the least conditioned by the fact. It has been put together for the use not even of tertiaries in general, but of all those who have, by the grace of God, the kind of aspirations that have been described. Undoubtedly the Religious Orders and the Priesthood present the life of consecration, and foster devotion as nothing else can do; they are the great recognisable mediums of prayer and sacrifice for which, even apart from their Divine sanction and institution, no substitute is conceivable. Yet, in another sense, the whole Christian people is a priesthood; and every soul a bride of Christ.

ROBERT HUGH BENSON.

St. Peter's, Edinburgh,
1913.

PREFACE BY THE COMPILER.

THIS book is meant to be a help to people living in the world, who are unable to enter Religion, but who wish to pray and to lead prayerful lives. Religious have many books at hand, which have been specially written for them, and they have also Superiors who can and do teach and train them. It is more difficult for people living in the world to learn the science of prayer and of the interior life. I have tried in this manual to give in one handy book information which hitherto had to be sought for in larger works. The result has been of course that this book does not contain much that is original. It is, if I may say so, a compilation and a brief summary from well-known writers on the interior life.

It will, I hope, lead those who use it to consult some of the books of which I have given the titles in the section on Reading. I wish to acknowledge here my great indebtedness to all the holders of copyright who have so graciously allowed me to quote from their books. Without their great kindness I could not have published the book as it now stands.

From the Art and Book Co., through their Director, I received kind permission to quote from the "Devotions of Dame Gertrude More," from "Elements of Religion," by Fr. Humphreys, S.J., and from "The Oratory of the Faithful Soul," and "A Short Rule and Daily Exercise". Mr. Thomas Baker kindly allowed me to take quotations from his edition of the works

of St. John of the Cross, "The Dark Night of the Soul," and also to make use of "The Form of Perfect Living," by Richard Rolle, modernized by Geraldine Hodgson.

The Reverend Fr. K. Digby Best, of the London Oratory, granted me his willing consent to use his translations of the Carthusian "Spiritual Exercises" of Dom Michael de Coutances.

Messrs. Burns & Oates have been good enough to permit me to use extracts from "Devotions for Holy Communion," "The Prayers of St. Gertrude," "The Paradise of the Christian Soul," "The Little Office of Our Lady," by the late Father Taunton, and from Bishop Hedley's "Retreat".

To the Catholic Truth Society, through the Hon. Secretary, I am indebted for the passages from "St. Augustine's Manual". From the Very Rev. Fr. Joseph Dominic Ostendi, Vicar Provincial of the English Discalced Carmelites, I received permission for the extracts from the "Manual of the Third Order of Most Holy Mary of Carmel and St. Teresa," and from Fr. Jerome O'Connell of the same Order, for the quotations from his translation of "The Practice of Mental Prayer".

Messrs. Desclée et Cie of Tournay willingly allowed me to insert in the book the translations of Collects from their complete "Roman Missal" in Latin and English.

The Lord Abbot of the Benedictine Abbey of Maredsous, Belgium, gave me his ready consent to use whatever I liked from "Une Âme Bénédictinne," an account of the life and writings of one of his spiritual sons, the late Dom Pie de Hemptinne, O.S.B. To the kindness of Messrs. Sands & Co. I owe the passages from the "Life and Letters of Fr. Bertrand Wilberforce, O.P.," by F. M. Capes (10s. 6d.), and to the Society of Jesus I offer my gratitude for permission to make use of "Lights in Prayer of Fr. de la Puente and the Ven. Claude de la Colombière, S.J."

(Quarterly Series), also for the "Intentions," taken from "Instructions to Novices," by Fr. John Morris, S.J. (Manresa Press), and also for the devotions from Père Croiset's book on "The Sacred Heart" ("Messenger Office" Press).

The Very Rev. the Superior of the London Oratory gave me his ready permission to include "the Offerings of St. Mary Magdalen of Pazzi" from the Confraternity Book of the Precious Blood. Other extracts or prayers of which I have made use are either, I think, so short that no permission could be needed for their inclusion, or are those that are of such general use, and are found in so many existing manuals, that I have not hesitated to copy them for my small book. There are two prayers, those on pages 92 and 93, to which I have appended a special note. I found them in manuscript in a book I borrowed, and as I cannot find their origin, I hope I may be pardoned for reproducing them here. I myself have valued and used them for years. If I have in any way made use of extracts or prayers for which I have here not made acknowledgment, or offered thanks, I hope sincerely that their authors or owners will forgive me, as my sole aim has been to foster the interior life and to offer to others a collection of prayers which I myself have found of great help.

To the kindness of the Very Rev. Monsignor R. H. Benson I owe the Preface to this book, and I hope for this alone, if for no other reason, this manual will appeal to all who practise prayer. If it had not been for his kind encouragement and readiness to preface what I have written, I should never have offered this compilation to the public.

To another friend who has aided me by valuable suggestions and quotations, I offer here my warmest thanks.

H. M. K.

In the Octave of the Feast of the Assumption, 1913.

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INTRODUCTION.

THE number of prayer books available for the faithful is great. There are manuals for Religious, for the learned, for the unlettered, and for children, and one or two for sick people. It is difficult to find among them all any book which has been written for those people who, from circumstances of delicate health, or comparative solitude, or unsuitability of age, are unable to lead an active life with its varied occupations, and who are, on the other hand, from some of the same reasons, unable to enter Religion. The Compiler knows of one small book, published in 1912, "Divine Praise,"[1] which appeared when part of this book had already been written, but as its scope is not identical with this, it is hoped there may be room for this book also.

It is to people belonging to the categories just enumerated, and to those who have a good deal of time at their own disposal, that this book is offered in the hope that it will teach them to consecrate themselves more entirely to God's service. This book is an attempt to provide people who feel they have no vocation to Religion, nor yet to an active life of charitable works, with a handbook which will teach them to know God and their own souls better, by helping them to understand that they have, from their very circum-

[1] R. & T. Washbourne, Ltd.

stances, a real vocation—a vocation, not indeed to the active life, nor yet again to that of enclosed religion, but rather a vocation to a life "hid with Christ in God," [1] while still in the world, for the glory of God and the good of souls.

Those who use this book will see that it is composed of some instructions on prayer and on the arrangement of one's daily life, and also of patterns and suggestions for mental and vocal prayer. All who use the book are begged to remember that its aim is to suggest helps, not to lay down definite rules and maxims, and therefore it is hoped that each one will use what is really helpful, and pass over what seems in his case not to the point. We know that no two souls are quite alike, and we also know that no temptation nor trial can come to any soul which has not already been experienced by some other soul, and it is hoped that these pages may help other souls to realize their vocation, and to correspond therewith, as it is the embodiment in print of many thoughts suggested by wide reading, and much spiritual teaching given to one, who has been for several years "not very ill but never very well," and who has had time to practise prayer and the Presence of God. It has been found from personal experience that the best remedy for mental and physical sufferings is the deliberate practice of the Presence of God. This practice is not difficult if only we have the goodwill to learn to be still, and surely, our good God gives us one of the greatest aids and encouragements to this holy stillness when He orders our circumstances so that we have many hours of leisure, or when He lays His Hand upon our door and knocks, as St. Gregory says, "by sickness". If only we do not keep Him out, but will accept our circumstances of loneliness, or leisure time, or ill-health as a sign of a real vocation to a life of close interior union with Himself, "Who is our Peace," [2] we shall most certainly hear

[1] Col. III. 3. [2] Ephes. II. 14.

His voice—as time passes and we make progress in prayer—in the intime of our souls, "All hail,"[1] "Peace be to you; it is I, fear not";[2] and, with the Bride in the Canticles, we shall learn to cry out, "I am become in His Presence as one finding Peace".[3] It is absolutely true that those who set themselves to a life of prayer and begin to seek God where He is always truly present (by His essence and power)—in their own souls—find Him, not only a God of Majesty to be revered with holy fear, but a God Who puts Himself at the entire disposal of the soul, who humbly offers herself to Him, to be used by her in her every need—Whose vehement desire is that He should be allowed by each soul that He has created, redeemed, and sanctified, to manifest Himself to her as Charity, Who endureth all things—sin and ignorance and folly and stupidity, on the part of the soul who seeks Him—if she will but allow Him to use and possess her for His Own. It is a stupendous thought that God the Blessed Trinity in Unity dwells ever in the soul, not only for His Own Glory, but so that no created soul need ever feel alone. God is Charity, and all He asks is the surrender of our hearts, in order that He may manifest Himself to us therein as a Spouse Who can satisfy perfectly the desires of our whole being. As He is the Author of our being, so He desires to be our Last End, and as He is the Truth, He desires also to be our Way and our Life.[4] The knowledge of God and of His Incarnate Word is Life Eternal.[5] The realization of His Presence within us not only as *a* God but "our God and our All" is the purpose for which we were created, and it is for the same purpose that God calls us to a life of prayer.

We shall not be able to be His consecrated spouse in the cloister; but we can, if only we will, seek and find Him, and enthrone Him, the great Lover of souls,

[1] St. Matt. XXVIII. 9. [2] St. Luke XXIV. 36. [3] Cant. VIII. 10.
[4] St. John XIV. 6. [5] *Ibid.* XVII. 3.

in the nuptial chamber of our hearts, through the practice of such solitude and silence as our circumstances allow, and by the frequent raising up of our souls to Him; and, having found Him, we must keep Him ever with us by holy converse with Him, "until the day break and the shadows retire";[1] and then, please God, as our eyes close to this world in death, they shall open to see the King—no longer under a veil dwelling in the half-lights of our own souls lest His Glory should blind us, but "in His Beauty,"[2] and we who have kept the oil burning in our lamps shall go in to sit down for ever at the "Marriage of the Lamb,"[3] and then, and then only, we shall know how great and glorious is the vocation to a "life hid with Christ in God".

"Let us therefore love God, because God first hath loved us."—1 St. John IV. 19.

"Let us not fear that God, who cares for all, will fail those who accomplish His Holy Will, and wholly devote themselves to His service."—ST. TERESA, "Way of Perfection".

[1] Cant. IV. 6. [2] Is. XXXIII. 17. [3] Apol. XIX. 9.

A WISH FOR ALL WHO USE THIS BOOK.

I.

"I will that thou beest aye climbing to Jesus-ward, and increasing thy love and thy service to Him; not as fools do; they begin in the highest degree and come down in the lowest. I say not that if thou hast begun unreasonable abstinence that thou hold it; but for many who were burning at the beginning and able to (capable of) the love of Jesus Christ, through over-great penance they have hindered themselves, and made themselves so feeble that they cannot love God as they should. In the which love that thou mayest wax aye more and more is my coveting and my admonition. I consider thee never of the less merit if thou beest not in so great abstinence; but if thou set all thy thought how thou mayest love thy Spouse Jesus Christ more than thou hast done, then dare I say that thy reward is waxing, not waning."—"Form of Perfect Living," Chapter v. RICHARD ROLLE, edited by G. Hodgson.

II.

"And this I pray, that your charity may more and more abound in knowledge and in all understanding: that you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice through Jesus Christ, unto the glory and praise of God."—Phil. I. 9-11.

III.

"And may my God supply all your want; according to His riches in glory in Christ Jesus."—Phil. IV. 19.

IV.

"And you, employing all care, minister in your faith, virtue: and in virtue, knowledge: and in knowledge, abstinence: and in abstinence, patience: and in patience, godliness: and in godliness, love of brotherhood: and in love of brotherhood,

charity. For if these things be with you, and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord Jesus Christ."—2 St. Peter i. 5-8.

V.

"Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost."—Rom. xv. 13.

VI.

"And the God of peace crush Satan under your feet speedily. The grace of our Lord Jesus Christ be with you."—Rom. xvi. 20.

PART I.

CHAPTER I.

WHAT THE LIFE IS.

"BE you therefore perfect, as also your Heavenly Father is perfect,"[1] cried our Lord to His disciples, as He sat teaching them on the Mount of Beatitudes, and to us, equally His disciples by Holy Baptism, the cry comes with persuasive eloquence, "be perfect".

The life, then, of which these pages treat, is *a life, the aim and end of which is the perfection of the soul* for the honour of its Father and Creator, in response to the invitation and commands of its Redeemer, and it is therefore a life, which throughout all its stages of purgation, illumination, and union can only be lived by deliberate surrender of the soul to the operations of the Holy Spirit, the Sanctifier, for as "he who is joined to the Lord is one spirit" with Him,[2] so, conversely, no one can be joined to the Lord his God—that is, no one can aim at perfection which is union with God—without the hourly aid of the Holy Spirit of God.

The Venerable Augustine Baker[3] divides human beings, who acknowledge the claims of their Creator upon the souls His hands have fashioned, into two great classes—Active livers and Contemplatives.

With the first we need not concern ourselves; it is with one class of those, whom he calls contemplatives,

[1] St. Matt. v. 48. [2] 1 Cor. vi. 17.
[3] "Sancta Sophia—Holy Wisdom."

that we shall have to deal. A person with a true call to contemplation will, as a rule, respond to that call by entering an enclosed order or, in more rare cases, by retiring to complete solitude. In either of these cases his superiors or director will legislate for and instruct him. The person for whom this book is intended is not suited for an enclosed order, because he or she has not sufficient health to keep the rule, or else the soul may not have realized the claims of God till too old to enter such an order. What, then, shall a person do, who is in such a case, who is unable to enter Religion, and who yet desires most earnestly to serve our Lord as perfectly as possible? Active works of charity cannot be performed, for, where there is not health, nor adequate means perhaps, there cannot be personal service. Surely the answer is—lead a dedicated life in the world under direction, with a special rule of life, and aim at real interior abiding union with Jesus Christ as the Hidden but none the less Real Spouse of the soul. Put Him and the interests of His Sacred Heart first; make a real deliberate oblation of the whole being to Him, true God and true Man (and in union with Him, and through Him, to the Most Holy and undivided Trinity), for Him to possess and use as He pleases, and then continue to make this oblation every day till "the Day break and the shadows retire".[1] When any soul has once made this act of real self-surrender (after much prayerful consideration of what it means and entails) to our Lord, that soul becomes His property, for Him to deal with in His own way; and it is well for the soul to remember that our Lord's way is *not* the way of nature; it is the way of grace, where things are to be viewed from God's point of view, and not from the soul's.

The soul has of her own free will shown that she realizes that she is not her own, but bought with the price of our Lord's Precious Blood, and that hence-

[1] Cant. iv. 6.

forth she means to desire and seek for one thing only —union with her God by self-oblation—seeking Him by prayer and self-denial—"laying hold" on Him, "Eternal Life,"[1] by as frequent reception of the Sacraments as is possible to her in her circumstances, giving herself, her all, to Him Who is All, that she may be possessed by Him, and, in return, possess Him, her God and her All.

Those persons, then, who have the desire for perfection implanted in them by our good God, but are not able to enter Religion, need not despair of being able to follow their vocation, for it is possible to aim at perfection in the world; if they will but be in earnest, and "commit" their "way unto the Lord,"[2] they will certainly see that "He will bring it to pass".

Let us then put clearly before us these points:—

1. Our Lord invites every one of His disciples to be perfect, though we know it is sufficient for us to keep the commandments if we would enter into life eternal. There is no compulsion on our part to comply with the invitation except the sweet compulsion of love. "The charity of Christ presseth us,"[3] but we are left free to make our acceptance or refusal of the life of prayer as we will. Let us remember, however, that "God loves a cheerful giver,"[4] and that, since He, our Father, has given us Jesus Christ, and with Him all things, let us be true children of our Father and give Him, in return, the only gift in our power, the gift of ourselves, to be no longer at our own disposal but His.

2. Mary chose the better part when she sat at our Lord's feet, adoring Him, and listening to His teaching. We have only one life, and that, at longest, a short one. We desire to spend eternity with God; let us make sure of it, by spending our time with Him and for Him, by learning to know Him to the utmost of our ability, and the easiest method has been

[1] 1 Tim. VI. 12.
[2] Ps. XXXVI. 5.
[3] 2 Cor. V. 14.
[4] *Ibid.* IX. 7.

pointed out to us by the Psalmist—"be still and see that I am God".[1]

3. A soul, who aims at perfection, fulfils perfectly her duty to God, her neighbour, and her own self. Who loves and serves God best, loves and serves his neighbour best, even though his life be spent in the greatest solitude, or loneliness, or seeming inactivity, for God never wastes His material, and more things are accomplished for God and the whole human race by a soul given to prayer than the world dreams of.

The life of prayer in the world is then a real apostleship. It is an apostolate of prayer and of suffering—of suffering because no one can make any progress in a life of prayer without suffering many things. This apostolate may have to be exercised within the narrow circle of a simple home, or perhaps in a sick-room, but its effects will be none the less far-reaching. "Not with an army, nor by might, but by My Spirit, saith the Lord of Hosts."[2] "I Who have called you also will do it"; "if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father, Who is in Heaven";[3] how much more then will be granted to the two when the prayer ascends from Emmanuel and the Soul! What can our Heavenly Father refuse to the Soul who unites her prayers to those of the Sacred Heart of her Lord in the Tabernacle! There is nothing can limit the power of a really dedicated and consecrated life, a life hidden with Christ in God. "Christ and His members are one Christ," says St. Augustine, and the prayer and sufferings of His members are accepted in Him, the Beloved, with great complacency by the Eternal Father and have much impetratory efficacy. Each soul can become a channel whereby a stream of grace is constantly projected, it may be, over one poor sinner, one priest, one apostate, one parish; but the

[1] Ps. xlv. 11. [2] Zach. iv. 6. [3] St. Matt. xviii. 19.

channel must be dug deep by self-denial, and kept clear by the action of the grace-giving Sacraments and frequent prayer. The life of prayer in the world is then also a life of effort and progress. "If any man will come after Me, let him deny himself, and take up his cross and follow Me."[1] Every day of our lives there must be these three elements manifested in them, if they are to be true lives of prayer, aiming at perfection :—

(*a*) Self-denial.
(*b*) Effort—the *taking* of the cross.
(*c*) Progress—the following after Christ.

(*a*) Self must be denied and put to death, for it is only the soul who dies daily to sin, and the world, and self, who begins to live. The "grain of wheat" must "fall into the ground and die" if it is to bring forth fruit for the great Husbandman of souls.[2] Death is indeed painful, but, out of pain joy is born, and "death is swallowed up in victory".[3]

(*b*) The cross has to be taken up daily and borne daily by those who are already burdened, but, since it is the "Crux Salvatoris," heavy as it is, it refreshes at the same time as it presses, and therefore it is that it "behoves us to glory in the cross of our Lord Jesus Christ".[4] "O Crux, ave! Spes unica" is the refrain put upon our lips by the Bride of Christ on the death day of her Lord and Master. Each day the soul of prayer must tread the Royal Road of the Cross,[5] for it is only on that great "Pilgrim Way" that she learns "to know Jesus Christ, and Him crucified".[6] One cannot as a rule make a long journey without becoming thoroughly acquainted with one's fellow-traveller, and was there ever such another Fellow-Traveller as Jesus of Nazareth? How our "hearts burn within us" as He speaks to us "in the way".[7] How wondrous

[1] St. Matt. xvi. 24.
[2] St. John xii. 24, 25.
[3] 1 Cor. xv. 54.
[4] Gal. vi. 14.
[5] Ven. Thos. à Kempis.
[6] 1 Cor. ii. 2.
[7] St. Luke xxiv. 32.

the intimacy that springs up between Jesus and the soul who resolves to go *the whole way* with Him! He keeps His greatest secrets for the last part of the journey when it is "towards evening and the day is far spent"[1] and we are really tired; then it is that we shall hear Him say to us, "Ye are they that have continued with Me in temptation"; "Look about thee, . . . and behold the joy that cometh to thee from God"; [2] "To him that shall overcome, I will give to sit with Me in My throne".[3]

The yoke of Jesus Christ has to be taken up, but the soul finds the heavier part of the yoke rests on the scourged shoulders of Jesus Christ.

(*c*) Jesus Christ has to be followed wherever He chooses to lead the soul, but He is the Lord our God, and we shall find that, when the path leads us through the desert, there is the arm of the Beloved to rest upon, and, when we come to the mountains which we must ascend before we reach the dwelling-place of the Lamb, and the throne of God in the heavenly Jerusalem, we find we have but to abandon ourselves into the "everlasting Arms,"[4] and it will be with us as it was with God's chosen people of old: "The Lord thy God hath carried thee, as a man is wont to carry his little son, all the way that you have come, until you came to this place".[5]

Again our Lord has said:—

"If thou will be perfect,

(*a*) "Go, sell what thou hast,

(*b*) "Give to the poor, and thou shalt have treasure in heaven, and

(*c*) "Come, follow Me."[6]

We shall have to meditate on these directions more fully in the following pages and apply them to our own lives. We need only notice here that these directions are identical with the three steps we must

[1] St. Luke XXIV. 29. [2] Baruch IV. 36. [3] Apoc. III. 21.
[4] Deut. XXXIII. 27. [5] *Ibid.* I. 31. [6] St. Matt. XIX. 21.

take when we give ourselves to the life of prayer in the world. The command, "Sell what thou hast," implies the act whereby we dispose of what is ours to another for a price. "Give to the poor," indicates to whom we are to give what we have. "Come, follow Me," tells us most plainly that there is a journey to be made with a guide.

If we keep these words of our Lord always in mind we cannot go far wrong in our endeavours after perfection. God has given us all that we are and all that we have, and has vouchsafed to us free will so that we may do what we will with it. We who desire and mean to be perfect must then offer all back to Him Who gave it to us, and lo! since He is, Who He is, so royal, so munificent a Giver, He not only deigns to ask for our gift (though He needs it not at all, for God is self-sufficient) and to accept it, but He purchases it from us at the price of His Precious Blood. He stands ever as the Pilgrim and Beggar of love at the door of our heart, "Behold, I stand at the gate and knock," [1] and He pleads with us to give Him back again all that He has given us. "Il est le plus grand Mendiant que le ciel et la terre aient jamais porté, le Mendiant terrible de l'amour! Les plaies de ses mains sont des bourses toujours vides et Il les tend pour que chacun les emplisse avec la menue monnaie de ses souffrances et de ses pleurs." (Huysmans.) He has given us natural life, and supernatural life through Holy Baptism, and He humbles Himself to beg us to offer all again to Him, "The Poor," that He may give us Himself in return. All He desires is one firm act of self-oblation to Him, and then He (per Quem omnia facta sunt) stoops to unite Himself for ever—if we will have it so—in a union which not even death itself can sever.

A "threefold cord is not easily broken," [2] and He will be ours for ever if we consent to let Him, in

[1] Apoc. III. 20. [2] Eccles. IV. 12.

virtue of His Incarnation, bind us to Himself by these "cords of Adam" and "bands of love,"[1] prayer, suffering, and the Sacraments of Penance and Holy Communion.

We sell ourselves to Him for life eternal; we give ourselves to Him, the Poor Man of Nazareth; we follow Him through the wilderness and the solitary places, up the Mountain of Myrrh, where we crucify ourselves and our sins with Him on Mount Calvary. But the "Mountain of Myrrh" is also the "Hill of Frankincense,"[2] and, as we die to sin, and the world, and self, and the oblation of ourself is made pleasing to the Eternal Father, through the fragrant merits of our crucified Love and Spouse, we find we are no longer darkness, because the "darkness is passed, and the true Light now shineth".[3] The Hill of Purgation becomes the Mountain of Illumination. Being dead to sin, we are alive in Jesus Christ our Lord. We rise with Him daily to a new life, we "seek the things which are above" and we "mind them and not the things that are upon the earth".[4] We are dead and our life is hid with Christ in God, and "forgetting the things that are behind, and stretching forth to those that are before, we press towards the mark, to the prize of the supernal vocation of God in Christ Jesus".[5] We lay away and put off "anger, indignation, malice, blasphemy" and all that constitutes the "old man," and as the "elect of God" put on "mercy, benignity, humility, modesty, patience," and "above all these . . . charity, which is the bond of perfection,"[6] and, on the Mount of Illumination, the hill of the beatitudes, we "ascend by steps" from "virtue to virtue". With the blessing of our "Lawgiver"[7] resting on us we become poor in spirit with Him, our Poor Jesus. By Him, Who is meek and

[1] Osee XI. 4.
[2] Cant. IV. 6.
[3] 1 St. John II. 8.
[4] Col. III. 1, 2.
[5] Phil. III. 13, 14.
[6] Col. III. 8, 9, 12, 14.
[7] Ps. LXXXIII. 6-8.

humble of heart, we are enlightened to see the value of meekness, and we actually learn to pray for the humiliations which will make our hearts like His. The tears of our Jesus in the garden merit for us the gift of tears of true contrition for our sins and those of others, and we are admitted among those blessed ones who mourn with Mary in compassion for the Passion. The "Sun of Justice" [1] shines on us, and Its health-giving rays cause us to hunger and thirst for sanctity and the Author of all sanctity—God Himself, Supreme Goodness. Hungering for God, and feeding on Him by Holy Communion and prayer, we are filled with the fruits of His life-giving Spirit, and we learn to practise mercy. Enlightened by our Spouse we see that all is truly worthless, "detrimentum," [2] as the Apostle calls it, which is not of God, and for God, and we turn our eyes away from all that could blind us, or make us disobedient, to the "heavenly vision".[3] Clean of heart through our union with Him, Who is of purer eyes than to behold evil, we have but one desire, and that—that all should "taste with us and see how sweet our Lord is".[4] "He is our Peace" [5] and we long for all to share in our joy. We make it our joy to be with Him "peacemakers".[6] By our prayer and penances we obtain conversions, reconciling sinners and prodigals with their Heavenly Father and ours, for we are all God's children, and Jesus Christ is our Brother, Who was born the "Prince of Peace," [7] Who left us His peace as His dying legacy,[8] Whose greeting as we meet Him in the breaking of the Bread is "Peace be to you. It is I, fear not." [9] And then, since the Kingdom of Heaven is ours, and is within us, for where the King is, "there is His Kingdom and His court," and Christ dwells in us and we in Him, we are brave to

[1] Mal. IV. 2. [2] Phil. III. 8. [3] Acts XXVI. 19.
[4] Ps. XXXIII. 9. [5] Eph. II. 14. [6] St. Matt. V. 9.
[7] Is. IX. 6. [8] St. John XIV. 27. [9] St. Luke XXIV. 36.

suffer persecution for justice sake. We stir up in us the holy Paraclete's gift of fortitude and we become not only patient but even rejoicing under suffering. The chalice of our Lord and Spouse is put to our lips and we do not thrust it aside. Every day of our lives we can say more truly, "the sufferings of Christ abound in us,"[1] "with Christ I am nailed to the cross,"[2] for suffering ones us more closely than anything else to our Divine Master and Spouse. "La vie d'une âme sainte s'écoule aussi naturellement vers la souffrance que l'eau de la rivière vers le grand océan."[3] The reproach of Jesus Christ becomes our own, for, if we have reached this stage in our ascent of the Mountain of God, we are illuminated and see that we desire nothing so much as to be made like unto Him, Who has betrothed us to Himself, and we accept with holy indifference and equanimity revilings and persecutions and evil speeches for the sake of Him, Who cries to us interiorly, "It is enough for the servant if he be as His Lord".[4]

When a soul has really grasped the idea of the necessity of suffering for and in union with our Lord, she has learned one of the greatest lessons that the life of prayer teaches. Suffering purges, suffering illuminates, and suffering transfigures a soul into the likeness of Jesus Christ, and, if the soul will only not resist suffering, but rather embrace this wonderful means of union with her Lord, then she is ready for a further ascent up the Hills of the Lord. She is ready to enter on the last steep slopes—the path marked "Union" and "Transfiguration". This union with Himself is what God intended for her when He created her and brought her to Holy Baptism. For this He called her to a life of prayer, and it is for this end that He has graced her, and taught her, and purged her, and enlightened her, and brought suffering of every kind

[1] 2 Cor. i. 5.
[2] Gal. ii. 19.
[3] Dom Pie de Hemptinne, O.S.B.
[4] St. Matt. x. 25.

upon her. Hitherto He has been her Protector; now in the unitive way, even in this life He will be her "Reward exceeding great".[1] The Poor Man of Nazareth, Who cried out to her for lodging, ere she started on her path of prayer, "behold, I stand at the gate and knock,"[2] Who has led her every step of her journey, is here waiting in the splendour of His Divinity, and it is she who is now the guest for whom a royal welcome is prepared. "'Come in, thou blessed of the Lord: why standest thou without? I have prepared the house.'[3] Even here 'in via' thou shalt know by experience 'that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him'";[4] and the soul seeing no man but Jesus only, rejoicing in God her Saviour, in an utter abandonment of pure love and gratitude to her Divine Lord for His gracious condescension to her, makes humble but confident answer:—

"'I know Whom I have believed,'[5] 'Jesus Christ yesterday, and to-day, and the same for ever,'[6] and 'I am certain that He is able to keep that which I have committed unto Him'. 'I am sure that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.'[7] 'And I live, now not I: but Christ liveth in me . . . the Son of God, Who loved me and delivered Himself for me.'"[8]

Jam quod quaesivi video,
Quod concupivi teneo,
Amore Jesu langueo,
Et corde totus ardeo.—(St. Bernard.)

[1] Gen. xv. 1. [2] Apoc. iii. 20. [3] Gen. xxiv. 31.
[4] 1 Cor. ii. 9. [5] 2 Tim. i. 12. [6] Heb. xiii. 8.
[7] Rom. viii. 38, 39. [8] Gal. ii. 20.

CHAPTER II.

WHAT CONSTITUTES A VOCATION TO THE LIFE OF PRAYER.

WE have seen in the last chapter that this life of self-consecration is a real mode of life open to those who are living in the world but who do not wish to be "of it". That the Church sanctions such a life is also seen when we reflect that she legislates to a certain extent for such souls by establishing Third Orders for men and women living in the world. Those who feel that the Tertiary life will suit them will do well to seek admission into one of the Third Orders, Augustinian, Carmelite, Dominican, Franciscan or Servite. The Benedictine Order admits as oblates those who desire to be associated, even while living in the world, with them in the "Opus Dei," that is, the work of praising God by the recital of the Divine Office. There are other Orders who admit associates, among them the Adoration Réparatrice and Marie Réparatrice; and again, other Orders have large sodalities or confraternities attached to them which afford to those souls who do not like to feel themselves alone easy means of sanctification by means of a light rule of life.

I shall treat more fully of the Tertiary life in the chapter bearing on the rule of life. This book is, however, meant for any soul who desires to lead a prayerful life and is not addressed to Tertiaries in particular, though it is hoped it may also afford help to them. There must be many souls who if they could but see their vocation would find that a prayerful life is the way of union with God which He intends for them.

There are certain signs which can be recognized by a soul who is in earnest in her endeavours to please God, which indicate that He is calling her to such a

life. These are some of the signs, some of which ought to be present, not necessarily all at once, but from time to time in a person's life to indicate a vocation to a life consecrated by prayer to God :—

1. A person has been trying for a long time to please God, and has been receiving the Sacraments regularly, and giving a fixed time to morning and evening prayers, and fulfilling the duties of his or her state. As far as the confessor and his own conscience can tell him he is in a state of grace, and friendship with God, but he is not satisfied. The thought comes to him from time to time, "I wish I could do more for God. I wish I knew God better. I wish I could give God something." This thought and longing will be more insistent probably at one's Communion, or after an Absolution, or in a visit to the Tabernacle. Or perhaps one gets what is called a "light"; as one listens to a sermon or reads a spiritual book one learns what the Saints of God, His true lovers, have done or are doing for Him, and the heart begins to burn within one to do, in one's own degree, a little more for God. Again, one hears of a great sin, or a defection from the Church, and one is moved to indignation that such things should happen, and one wishes one could, in some degree, make reparation.

2. It may be that, in God's Providence, an illness comes, which draws one aside from one's normal daily life, and one has time to enter into one's self and see things as they really are in the light of eternity, or one may have gone to a Retreat without any more definite or special motive than a general one of pleasing God, and something, that the priest says, may awaken in the soul a desire for a closer and more vital union with God. "Divine discontent" has begun its blessed work.

3. It sometimes happens that a soul has been going on for a long time in what seems to be a groove;

doing nothing particularly good, and yet committing no grave sin, and then, suddenly (or it appears so), one day the soul is allowed by Almighty God to fall into a grave sin, and the shame, and remorse, and compunction, that ensue awaken an earnest desire to atone for the sin by making a bigger effort to lead a stricter and more sanctified life.

4. A soul suffers a bereavement; one who is loved is taken away, and thoughts follow the loved one, and only prayer and the Sacraments please the soul. It is then that the soul learns how futile are the attempts the world makes to give her consolation, and she turns more fully to God than she has ever before done.

5. A person hears of some one offering himself for the priesthood or for religion, or is present at a great ecclesiastical function, and that person realizes as never before the claims of Omnipotent God, Divine charity, the Jealous Lover of souls, on the undivided service of man's whole being. He also sees that the Kingdom of God is a mighty empire, and that it is man's highest privilege to give himself and his all to "lengthen the cords" of that Kingdom and "strengthen its stakes," and to "stretch" ever farther and wider "the skins of that tabernacle"[1] wherein is enshrined the Word made Flesh, hidden beneath the sacramental veils, Jesus Christ, God Incarnate, the Ruler of the whole universe.

6. It may be that a soul has through the whole course of her past life had a great fear of death; in spite of all her efforts to please God and to think of Him as she ought to do, as a Father, she has only been able to think of Him as an "Austere Man,"[2] and then, suddenly, one day this fear is withdrawn and the soul realizes within her that her Redeemer has but hidden His face "a little while" from her, and that it is "but for a small moment" she has seemed "forsaken"[3] by her God. She knows now

[1] Is. LIV. 2. [2] St. Luke XIX. 21. [3] Is. LIV. 6.

within herself that her God is "all Lovely,"[1] and that being so, she must at any cost do all in her power to have such an One for her "Beloved" and for her "Friend". Hitherto she has served God in fear and trembling, now that He has opened her eyes, and she knows Him, not only as a "great God"[2] and a "great King," but as "the Lord her God," "the Word very nigh to her"[3] in her "heart and in her mouth," she can do nothing less but beg of Him, with every fibre of her being, to take her, absolutely and entirely, for His own, and never allow her to be separated from Him again, even for one moment. Her only desire henceforth is to "bless the Lord at all times,"[4] to "sing His mercies for ever,"[5] for "He hath put a new song in her mouth"; "He hath called her as a woman forsaken and mourning in spirit,"[6] and is gathering her with great mercies. The "poor little one, tossed with tempest, without all comfort,"[7] hears the voice of her Maker, "thou art My servant, I have chosen thee, and have not cast thee away,"[8] "behold I will lay thy stones in order, and will lay thy foundations with sapphires and thy bulwarks of jasper,"[9] and she cries out, "Unless the Lord build the house, they labour in vain that build it".[10] "Ecce ego[11] quia vocasti me" . . . "Domine non sum dignus ut intres sub tectum meum sed tantum dic verbo et sanabitur anima mea" . . . "fiat mihi secundum verbum Tuum".[12]

These, then, are some of the signs which show a soul that her God has a special claim on her undivided allegiance, and if the soul is generous, she will not hesitate to offer all in her power to the God Who has given her all. The only thing in her power if, as we are supposing, she is unable through age, or delicate

[1] Cant. v. 16. [2] Ps. xciv. 3. [3] Deut. xxx. 14.
[4] Ps. xxx. 1. [5] *Ibid.* lxxxviii. 2. [6] Is. liv. 6.
[7] *Ibid.* liv. 11. [8] *Ibid.* xli. 9. [9] *Ibid.* liv. 11, 12.
[10] Ps. xxvi. 1. [11] 1 Kings iii. 5. [12] St. Luke i. 38.

health, or lack of means, to enter Religion, is to devote herself to a prayerful life in the world. She must determine with God's grace, which will not fail her, to enter *at once* the ranks of those blessed ones who use violence against the Kingdom of Heaven, and bear it away for themselves and their brethren and sisters in Jesus Christ. The world knows nothing of such a determination; it would not understand it if it did; but the Sacred Heart of our Divine Lord rejoices, for He sees of the travail of His soul and is satisfied, because another, for whom He agonized in the garden, has resolved to watch with Him for the short "hour" of earthly life, and Mary looks down and smiles encouragingly, as only a mother can smile, for she sees another soul stretching out welcoming arms for Her Beloved, even though He be a "bundle of myrrh";[1] and the Saints joy with their Lord and His Mother that another Cyrenean has been found to help to bear the cross, and another Veronica to wipe the sweat of agony from the face of the Fairest of the Sons of men, disfigured in His Passion by the sins of the world; and the Angels make melody in Heaven over another Magdalen bringing her tears and her spikenard for their "King at His repose . . ."[2]

Surely, then, enough has been said to convince any soul, who has been in doubt as to her vocation, that if she has found any of the above-mentioned "marks" in her life she need hesitate no longer, but press to the mark of her high calling by making an oblation of herself to our Lord to serve Him in the life of prayer. To such an one the Holy Spirit speaks, "Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord".[3]

"Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her. She preventeth them that covet her, so that she first sheweth herself unto them. . . .

[1] Cant. I. 12. [2] *Ibid.* I. 11. [3] Ps. XXVI. 14.

To think therefore upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure. For she goeth about seeking such as are worthy of her, and she sheweth herself to them cheerfully in the ways, and meeteth them with all providence. For the beginning of her is the most true desire of discipline. And the care of discipline is love: and love is the keeping of her laws, and the keeping of her laws is the firm foundation of incorruption: and incorruption bringeth near to God. Therefore the desire of wisdom bringeth to the everlasting Kingdom." [1]

CHAPTER III.

SUGGESTIONS AS TO A RULE OF LIFE.

"I set the Lord always in my sight.[2] . . . The lines are fallen unto me in goodly places." [3]

"And the *Fire on the Altar* shall always burn, and the priest shall feed it, putting wood on it *every day* in the morning, and *laying on the holocaust*, shall burn thereupon the fat of the peace-offerings." [4]

TO make a rule of life which shall help and not hinder a soul is not an easy matter. It requires much prayer for grace from God to see how we are to plan out our time "ad majorem Dei gloriam". We must certainly ask our director to advise and help us in so important a matter, as, if we are left to ourselves, we shall make it either too strict or too elastic. Just as a well-designed saddle fits a horse so that he is hardly conscious of its pressure, so must our rule fit us. We shall feel its pressure a little but it must not gall us. Our rule must be a light to our feet, a staff for us to lean on, and a mirror in which we can see if our actions correspond to the design from which we are working. Our Lord tells us

[1] Wisd. VI. 13-21.
[2] Ps. XV. 8.
[3] *Ibid.* 6.
[4] Lev. VI. 12.

"My yoke is sweet and My burden light";[1] let us then offer ourselves willingly to serve Him by rule. A well-planned rule is a sacramental thing, for it brings us the grace of God, and by keeping it we become, and remain, His friends.

When we have made up our minds to give ourselves to a prayerful life, the first thing, and the most important thing is, to find a suitable director if we have not already got one. People often go on year by year receiving the Sacrament of Penance regularly, but they obtain no guidance nor direction. They tell their sins and they receive God's pardon through the appointed channel—the mouth of the priest to whom they confess. He may speak to them from time to time about their faults, or he may answer a question, if asked, or solve a difficulty, or he may really teach them about the interior life. On the other hand, he may do nothing more than state a penance and give absolution. It may be he is a very busy priest in a single-handed mission, or he may believe the penitent does not desire guidance. It is for the penitent to ask for direction. The direction of souls is the "ars artium," as St. Francis de Sales says, and to obtain a good director very fervent prayers should be constantly offered to Almighty God, Who will not fail to give us one if He sees we are in earnest. "It is not good for man to be alone,"[2] and that is why our Divine Lord gives us His priests to be spiritual fathers and teachers and guides to us.

If we attempt to lead a life of prayer without a director, we shall make great mistakes, and perhaps injure our souls very much; so, as I have said, pray earnestly to know whom God means you to have, and when you have found him, thank God every day for him, and pray for grace to be really obedient and child-like in your relations with him, for he is the vicar of Jesus Christ to you. Pray also every day for him,

[1] St. Matt. xi. 30. [2] Gen. xi. 18.

for his increasing sanctification, and that he may be given all the graces necessary for his work with your soul and the souls of others. Commend him constantly to our Lady, for She is the Seat of Wisdom; to St. Joseph, for he is the master of the interior life; to his own holy patrons and his guardian angel, and to St. Philip Neri and the Bl. John Vianney, because they had so great a devotion to the work of the confessional. Think of him always with respect and filial affection, and do not gossip about him.

Having found your director, tell him quite simply all that is in your heart, and that you wish to lead a prayerful life, and ask him to help you with your rule. If he allows it, it will be a great help to make a general confession of your whole life to him as he will then know your temptations; tell him also your age, and if you are strong and healthy or delicate. Tell him briefly your home circumstances and your duties, and the amount of time available daily for prayer. Be quite honest about this, and tell him your usual hour for rising and going to bed, that is, the hour you have hitherto been used to rise and retire. He will probably ask you to draw up a rule for yourself and submit it to him.

I shall now offer some suggestions as to the arrangement of one's time for prayer.

On waking make the sign of the Cross very reverently; let that first act of worship be well done. Utter the Holy Name of Jesus and thereby enter into the Holiest. Make a brief oblation mentally or vocally to the Blessed Trinity of your whole being. "My God, I adore and love Thee, I thank Thee for this new day and offer Thee my whole self. Accept me in Jesus Christ, and make me more Thine than I have ever been before."

When the fixed time for rising comes *get up at once.*

Fr. Morris, S.J., in his splendid "Instructions to Novices," says, "Get up as if the bed were on fire".

Many people on rising find it most helpful to prostrate themselves at once, and kiss the ground, as an act of worship to God Incarnate, wherever He is present in the Tabernacle throughout creation. Use an indulgenced aspiration to the Blessed Sacrament, and make the morning offering of the Apostleship of Prayer ("O Jesus, through the most pure heart of Mary, I offer Thee the thoughts, words, actions and sufferings of this day for all the intentions of Thy Divine Heart in the Holy Mass"), and thereby sanctify thoughts, words, actions, suffering and joys for the whole coming day. The intentions of the Divine Heart of Jesus in Holy Mass are:—

1. Adoration.
2. Thanksgiving.
3. Satisfaction.
4. Impetration.

By one brief earnest offering you unite yourself to Jesus Christ and His whole Church triumphant, suffering and militant, and through Jesus Christ you have access to the Blessed Trinity. His Sacred Heart's intentions are that God the Blessed Trinity may be known, adored, and loved by you and all men; that He, Emmanuel, may be devotedly served, and that all may enjoy His friendship; that His Immaculate Mother and the Saints may have their glory increased, and may be more honoured and loved; that the Holy Souls in Purgatory may be admitted to their eternal bliss as soon as possible; that His Vicar on earth, and the whole priesthood, and all ecclesiastics and religious may be more and more sanctified and filled with the spirit of their high vocation; that sinners may be converted; heretics and schismatics reunited to the Church; that tepid souls may become fervent, and fervent souls go on to perfection; that the sick, and poor, and afflicted may receive the special graces they need; that tempted souls may gain the victory; and that dying souls may die the death of saints.

All these intentions of the loving Heart of our Lord you pray for when you make the morning offering or say "Thy Kingdom come!" It is a good thing, then, never to omit it.

While you wash and dress briskly, make a few aspirations; it is well to learn all the little indulgenced ejaculatory prayers so that without effort you may be able to utter them on occasions like this. Or you can reflect that you are getting ready for an audience with your Master and Spouse, and that is a good reason for dressing neatly and modestly. If your station in life is such that you have beautiful clothes, try to sanctify the natural pleasure one feels in pretty things by saying to yourself: "I am a King's daughter," or "I am a servant or a handmaid of the Queen of Heaven," or "It is because I have a Royal Lover that I have these beautiful things". On the other hand, if you are of humble station, you can comfort yourself by remembering that you have for a Spouse One Who chose poverty for His earthly station in life, or, that to appear meanly clad is a real penance, if accepted with that holy intention. Again, while giving the body the necessary care, you can reflect that you do so because your body is the temple of the Holy Spirit and becomes a tabernacle for God Incarnate in each Holy Communion, or you can say with St. Gertrude: "I unite this necessary care for my body with all the care which Thou didst vouchsafe to Thy Holy Body, O My Jesus, in Thy Sacred Humanity, for the glory of God and salvation of souls".

The one thing that you have to learn to do in your new life is *to remember God ever present*, and to learn how to turn everything, however "secular" it may seem, into prayer. It is well to remember what a holy Jesuit said: "There is nothing secular save sin". At first, says Blosius, it will need an effort to be recollected, and to turn the conversations, that you are always having interiorly with yourself, into converse with God,

but with a good will, the habit becomes soon established, and you will become more interior and "introverted," as the state of looking inward (not at self but at God) is called.

As soon as you are dressed is the best time for mental prayer; that is to say, if you are well and strong. An ordinary healthy person, who gives about half an hour to rising and dressing, ought to be able to give an hour to God before breakfast, half of which should be devoted to mental prayer and half to Mass and Holy Communion. If a person is really delicate it is better to make the half-hour of Mass one's only prayer before breakfast, as it is a great strain to such a person to wait so long for a meal and to use the brain much without previous food. And prayer *is* work. A delicate person will probably be able to find a half-hour after the first meal for mental prayer. It ought not to be within forty-five minutes of the meal as otherwise digestion may be injured. If the Church where Mass is said is a long way from the home, the walk there and back may well be utilized for preparation and thanksgiving for Holy Communion. Some people seem to think they must say definite Communion prayers as preparation and thanksgiving, but, unless a person is very strong, and has a great deal of time at disposal, it is a much better plan to make the mental prayer the preparation, by offering it as such, before one begins it.

All prayer ought to be a seeking after God, and how can any one make a better preparation for Holy Communion than by the shutting out of distractions and by making the various acts of the presence of God, of faith, hope, and charity, and contrition, etc., in which all mental prayer consists. Call to mind as soon as you wake that you are going to Holy Mass and Communion, and offer your intention of doing all that you do do as a preparation for the same. Perhaps one morning in the week, say Thursday or Friday, you may make

your mental prayer solely on the subject of the Holy Eucharist, but, in any case, whatever subject your mental prayer is made on—whether it be a joyful, sorrowful, or glorious mystery—the Central Figure will be our Lord, and you think of Him with a quickened faith and love in your prayer when you know you are about to see Him lifted up shortly in the priest's hands for your adoration, and that "Jesus Christ, yesterday, and to-day, and the same for ever"[1]—*to-day* is to enter your heart.

If an hour is thus given to God in the morning, it ought to be possible to get fifteen to thirty minutes in the middle of the day for devotion, and again in the evening or late afternoon another half-hour for mental prayer and for one's rosary. If one is easily able to visit a church it is a great help to make one's mental prayer "Coram Sanctissimo," for "virtue" ever "goeth out"[2] from our Lord tabernacling in our midst. It is well for those who have never meditated to give only fifteen minutes morning and evening at first, instead of the half-hour, and to lengthen gradually the time. The mid-day prayer should contain a short self-examen and a good act of contrition, and the evening prayers, said just before bedtime, a more thorough examination. The chief part of examen of conscience ought to be the act of contrition. We may know our sins without being sorry for them. Look away from self, after the brief glance to know one's sins, and look at God. The thought of His goodness and mercy, and patience, and charity makes the act of contrition a comparatively easy thing. The sight of self and one's sins makes one self-centred. The whole aim of a life of prayer is the fixing of the soul in God its True Centre. Sin has separated from God, prayer unites the soul to its First Beginning, its Way, its Truth, its Life, and Last End. Throughout the day the habit must be formed of doing everything in the presence of

[1] Heb. xiii. 8. [2] St. Luke viii. 46.

God. The life of prayer is one of intention towards God and attention to Him. We intend Him when we mean and try to do everything for love of Him, and we attend to Him, implicitly if not always explicitly, when we perform our duties as well as we can for His sake. We must make little aspirations before and after each action, and if we are so unhappy as to fall into sin we must at once make an interior act of contrition. As we make it our good God forgives us and we are still His friends. He is more anxious for our contrition than we are, so one must not be scrupulous. God is *not* a taskmaster or a critic. To Catholics the one conception of Him that is worthy of Him is that of Father.[1] The attitude of mind of a loving child with its father is the one we must strain every muscle to acquire, for there is "no condemnation to them that are in Christ Jesus," [2] and we are in Christ Jesus by our reception of the Sacraments, and it is His Father Who is our Father also. We should receive Holy Communion daily, if possible, and make our confessions at least weekly. It is a good plan to read a spiritual book daily, for reading, next to mental prayer, is the greatest help to recollection. We must be careful about grace before and after meals, and, in our intercourse with others, we must try to "see Jesus Christ in all". [3] "Blessed are the clean in heart, for they shall see God," [4] is true even in this life. If a soul is determined to be done with sin and has made an oblation of herself to God, she is clean of heart by His grace, and she sees God more and more clearly every hour of her life. She sees Him in Mass and Holy Communion and in the tribunal of penance; she sees Him in the Tabernacle and in her prayers, she sees Him in her director and in her own soul, and in her neighbour, and she sees Him in nature. The two things that hinder our vision are sin and self-

[1] 1 Cor. VIII. 6.
[2] Rom. VIII. 1.
[3] St. Vincent of Lerins.
[4] St. Matt. v. 8.

love; as soon as a soul begins to wage war in earnest on both these blinding elements she finds herself "seeing light"[1] in God's "Light". She can begin to say truly, "the Lord is my Light".[2]

Throughout our prayer we must try to cultivate the spirit of praise. As Mother Mary Loyola says in one of her splendid books, "it is 'mane' to be always asking".[3] She quotes an old Irishwoman, and it will be well with us if we can acquire that frame of mind. It is true that our Lord Himself bids us ask our Heavenly Father for all that we need, but impetration and petition for self and its needs is one of the lowest forms of prayer. We must learn to bless the Lord at all times and to have His praise always in our mouth. If we feel drawn to it, and if we have time, and our director allow us, we may learn how to recite the Little Office of our Lady, wherein we praise God in Mary and Mary in Him, or we may try the Divine Office. It can be learned gradually, and it is a very good thing, if we do not know Latin, to begin to learn it, because Latin is the language of our Holy Mother, the Church, and all her children, who are capable of it, ought to do their best to learn enough to follow the missal and, if possible, the Divine Office. The late revered Fr. Peter Gallwey, S.J., would have all learn Latin for the sake of knowing and understanding St. Bernard's wonderful hymn, "Jesu, dulcis memoria". Only those who can appreciate it in Latin know how much it loses by translation, though there is one most beautiful English version given of it in the "Devotions for Holy Communion,"[4] compiled at the Sacred Heart Convent of Roehampton. If we recite the Divine Office we can always keep Prime and Compline for ourselves and our own intentions, as our morning and evening prayer, and the other offices can always be offered for different

[1] Ps. xxxv. 10. [2] *Ibid.* xxvi. 1.
[3] "Hail, Full of Grace" (Sands & Co.).
[4] Burns & Oates, Ltd.

intercessory intentions. I give in Part II schemes for intentions for the Divine and Little Office taken from Fr. John Morris, S.J., "Instructions to Novices," and from Fr. Ethelred Taunton's "Little Office of Our Lady". If one makes up one's mind to daily recital of the Office, it is wonderful how one becomes united to the mind of the Church and filled with her liturgical spirit. It is also an extraordinary help to mental prayer if one recites it slowly, for in the Psalms, from which so great a part of the Divine Office is taken, there are aspirations of every kind to suit the soul, whether she be elated or cast down, confident or fearful, whether she be sinner or saint. Those who wish to recite the office will do well to learn one "Hour" at a time, and then, when that one is known, and can be recited tolerably quickly, another should be learnt and the two recited daily. In this manner the whole seven Hours are to be learned and added gradually so that there is no undue strain for the novice. It is wonderful what a bond of union with all other souls of prayer the Office becomes. No soul, however solitary, feels alone if that soul but reflects how many thousands of priests and religious and faithful laity are praising, adoring, thanking, and petitioning the Blessed Trinity in exactly the same words as she is in her loneliness.

So much for the arrangement of our prayers—we must also in our rule make some plan about our almsgiving and about any mortifications we may be permitted to practise.

It is well to set aside a definite proportion of our income for God and His Church and His poor, but this can only be settled by each individual with his or her director. Try to be generous with God, but act by reason and principle and not by impulse. A prayerful life must be a well-ordered one even in its smallest details, and we can proportion our money and regulate its expenditure. We may not (nor would it be advisable to do so) be able to take the actual vows

of chastity, poverty, and obedience in the world, but we can try to make them, as far as possible to us in our circumstances, our ideals. That is to say, we can resolve to obey God and His Church and our director in a childlike spirit as perfectly as possible; we can resolve to cut off needless expenditure on ourselves; and we can determine to strive our utmost after holy purity in thought, word, and action. A person may occasionally be allowed to take a simple vow of chastity if unmarried or in a widowed state, but this should never be done till after a long time of probation and then only with an experienced priest's permission. Every fresh obligation towards Almighty God brings with it very grave responsibilities, and all men cannot receive our Lord's saying in the matter of holy celibacy for His sake. "No one," says St. Teresa, "perfectly acquires a virtue till he is tempted by the contrary vice," and though we must prepare our souls for temptations we must *not* place ourselves in such positions, where extraordinary graces are required from God, if we are to keep from falling, unless there is a clear, definite call to do so. No mortifications beyond those sanctioned by the Church for all her children are ever to be undertaken without the permission of an experienced priest. He must see that a soul is in real earnest and has the necessary degree of grace before he grants permission for the use of any instruments of penance. In all probability a penitent will have to ask again and again before such permission be granted. If permission is granted the penitent must be sure to get plain instructions as to how often and in what manner such an instrument is to be used from the confessor.

It is well to state here also that no one (and this is in accordance with the teaching of St. Teresa and all experts in the interior life) must ever dream of offering him or herself as a "victim" in another's place to God without the permission of the director. Let every one

pray most earnestly for grace to receive humbly, and patiently, and gladly each cross that God may permit to come to the soul, and let every one, who aspires to a prayerful life, pray constantly for complete conformity to the will of God, but, beyond that, let no one go without very special lights from God and from His vicar, the director. One cannot help reflecting sometimes on the seemingly glib way in which people pray "send me here my purgatory," or "Holy Mother, pierce me through, in my heart each wound renew of my Saviour crucified," and comparing it with their querulous attitudes when our Lord does permit a small trial to come to them. The life of prayer patiently and honestly pursued will bring us each day many opportunities of increasing our union, by small sacrifices, with our Lord; we are to be both priests and victims; self has to be slain and offered up on the altar of our Lord's Sacred Heart, and we ourselves have to perform the sacrificial act of killing and offering that very "self," so dear to us, and yet our greatest obstacle, in the search for perfect union with God. A well-planned rule faithfully kept day by day is the fuel which keeps the fire on the altar always burning. By our self-oblation at the entry into the life of prayer we offered ourselves to be consumed in the flames of Divine Charity; "our God is a consuming fire," [1] and only those can dwell with "devouring fire" who are faithful to hourly grace. The rule of life will bring us that grace.

"Which of you can dwell with devouring fire? Which of you shall dwell with everlasting burnings?

"1. He that walketh in justices [holy obedience],

"2. And speaketh truth,

"3. That casteth away avarice by oppression [holy poverty],

"4. And shaketh his hands from all bribes,

"5. That stoppeth his ears lest he hear blood [listens to no detraction],

[1] Heb. XII. 29.

"6. And shutteth his eyes that he may see no evil [holy chastity],

"He shall dwell on high, the fortifications of rocks shall be his highness: bread is given him ['Thou hast prepared a table before me,' 'Ecce Panis angelorum'],

"His waters are sure ['Aqua lateris Christi lava me'. 'He hath brought me up, on the water of refreshment'].

"His eyes shall see the King in His beauty, they shall see the land far off" [Is. xxxiii. 14].

CHAPTER IV.

THE TERTIARY LIFE.

IT seems well here to give a little information about the life of a Tertiary for the benefit of those drawn to the life. In all times there have existed Third Orders attached to the Religious and especially to the Mendicant Orders. "To unite to their own Order persons of both sexes, and to give them, as the rule of a Christian life, a body of statutes and of laws which should be closely conformed to the Rules and Constitutions of their own Institute, is a privilege specially granted to the Mendicant Orders by the Sovereign Pontiff. This privilege has indeed been used from the beginning by every Order, to promote among secular persons a sincere following of the religious life, and to give them an easier means of attaining Christian perfection. . . . The Third Order of a religious Institute is nothing else than a pious union of persons, who, living ordinarily in the world, intend to belong as far as possible to some particular religious community, and, under the direction of its Superiors, profess certain established rules and practices from a desire of more easily saving their souls, and attaining Christian perfection. . . . There are in truth many good Christians, who either through want

of temporal means, or through family circumstances, from natural or assumed ties, from the infirmities of age, disease, or other insurmountable obstacles, are unable to enter the cloister or any religious retreat in order to lead there a retired and perfect life. Again, there are many men and women disenchanted from the deceitful enticements of a seductive age, or who from a sincere conversion, may wish to give themselves entirely to God, there are, moreover, many chaste maidens, who wishing to preserve unstained, like the lily among thorns, their virginal purity, aspire fervently to wed a Heavenly Spouse, and, dreading the snares of Satan, long to shut themselves within the walls of some religious retreat, yet who in order to assist their aged or infirm parents, or through other insurmountable obstacles are compelled to remain under the paternal roof, there sanctifying themselves in preparation for eternal life to the end of their lives. To these chosen souls the Church, as most loving Mother, offers in her Third Orders a most effectual means of fully satisfying their ardent desires for greater perfection without abandoning their homes and duties, while they at the same time provide more easily for their own sanctification and salvation. Thus the Church grants to these chosen souls the favour of belonging to a regular religious Order, and of enjoying all the privileges and graces of the same, with the observance of easier rules, and this without being obliged to withdraw themselves from their kindred and neglect those duties which constrain them to live in the world." [1]

There are very great privileges attached to membership in one of the Third Orders. If a soul who means to devote herself to prayer feels that she needs spiritual companionship and is able to keep the rule, it will be well to procure the manuals of the different Third Orders from the respective Heads of the Orders

[1] "Manual for the Third Order of most Holy Mary of Carmel and of St. Teresa."

and to see to which one she is most attracted and then apply for admission. There are very great indulgences to be gained and it is an enormous support to feel that one has a share in all the Masses, Communions, prayers, penances, and merits of all the friars and nuns of the First and Second Order of the same religious family. These help her not only in this life but when she shall have passed into Purgatory. As a rule the mode of life put before her is not too austere nor too strict. On the other hand, there are sometimes small regulations as to attending places of amusement, etc., which may be found difficult to keep if a person has to continue to live in society even though he or she gives a good deal of time to prayer. Some souls find such regulations about exterior life cramping, and a well-known priest has said, "A Tertiary has all the disadvantages of the religious life and none of its advantages". A religious Mother Superior once told the compiler of this book that it was no good trying to aim at contemplation in the world; on the other hand, a priest, a member of one of the austere Orders for men, said to a much-sought-after preacher that he should continue to preach and teach that "ordinary contemplation" was possible for a great number of people. It is true that a cloister affords great help to a life of prayer, as it provides so much silence and solitude, but these, however helpful, are not essential to the life of prayer. There is a very useful little treatise on "the contemplative life" in "Daily Praise," by Olive K. Parr, which all would do well to read.

Tertiaries as a rule are bound to the daily recital of the Little Office of our Lady or to a definite number of Paters and Aves in its stead. The Franciscans say twelve Paters and Aves, whereas the Carmelites are bound to twenty-five if the Little Office of our Lady or the Divine Office is not recited. It all depends on each individual whether he should or should not join a Third Order. If he wishes to approximate

his spirit to that of any Order, to work along well-established lines which have led countless souls to glory, he is wise if he becomes a Tertiary. If he wishes to develop his own individuality he had better find a director, and with his aid make his own rule of life. There is no reason why there should not be "Solitaries" in this century just as much as in the fourteenth century. The great aim of a wise director is to teach each soul of prayer to depend more and more on God, and to be able to recognize His voice speaking in the soul, and this habit can be acquired by a "Solitary" (using the word in its widest meaning of a person definitely given to a life of prayerful contemplation of God) just as much as by a Tertiary. No one can decide whether a person should be a Tertiary or not, except the individual himself. No Tertiary Rule is binding under pain of sin unless any solemn vow has been taken over and above the Rule.

"Behold I will allure her, and will lead her into the wilderness: and I will speak to her heart."

"And I will espouse thee to Me for ever: and I will espouse thee to Me in justice, and judgment, and in mercy, and in commiserations. And I will espouse thee to Me in faith."[1]

CHAPTER V.

TEMPTATIONS.

"1. Son, when thou comest to the service of God, stand in justice and fear, and prepare thy soul for temptation.

"2. *Humble thy heart*, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

"3. *Wait on God with patience: join thyself to God, and endure*, that thy life may be increased in the latter end.

"4. *Take all that shall be brought upon thee:* and in thy sorrow endure, and in thy humiliation keep patience.

"5. For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.

[1] Osee II. 14, 19.

"6. *Believe God, and He will recover thee:* and direct thy way, and trust in Him, keep His fear and grow old therein.

"7. Ye that fear the Lord, *wait for His mercy: and go not aside from Him lest ye fall.*

"8. Ye that fear the Lord, *believe Him:* and your reward shall not be made void.

"9. Ye that fear the Lord, *hope in Him: and mercy shall come to you* for your delight.

"10. Ye that fear the Lord, *love* Him, and *your hearts shall be enlightened.*

"11. My children behold the generations of men: and know ye that *no one* hath *hoped in the Lord*, and hath been *confounded.*

"12. For who hath continued in His commandment and hath been forsaken? or who hath called upon Him and He despised him?

"13. For God *is compassionate and merciful, and will forgive sins in the day of tribulation:* and He is a Protector of all that seek Him in truth."

—Ecclus. II. 1-13.

LET all who give themselves to a life of prayer learn this passage of Holy Scripture by heart, for it contains in small compass all the advice necessary for us when we seek to know what to do in the times of trial and temptation which will assuredly come to us, in God's Providence, if we are in earnest in our desire to attain close union with Him. St. James tells us: "My brethren, count it all joy when you shall fall into divers temptations: knowing that the trying of your faith worketh patience. And patience hath a perfect work: that you may be perfect and entire: failing in nothing;" [1] and St. Paul says: "Let us run by patience to the fight proposed to us: looking on Jesus the Author and Finisher of faith, Who having joy set before Him, endured the cross, despising the shame, and sitteth on the right hand of the throne of God. For think diligently upon Him that endured such opposition from sinners against Himself: that you be not wearied, fainting in your minds. For you have not yet resisted unto blood,

[1] St. James I. 2-6.

striving against sin: And you have forgotten the consolation which speaketh to you, as unto children, saying: My son, neglect not the discipline of the Lord, neither be thou wearied whilst thou art rebuked by Him, for whom the Lord loveth, He chastiseth: and He scourgeth every son whom He receiveth. Persevere under discipline. God dealeth with you as with His sons. . . . Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow; but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice." [1]

To these passages let us add one more—from the Venerable Fr. Scupoli's "Spiritual Combat": "Thou must remember that it is *only* through the strait gate of tribulation that thou canst enter into the Kingdom of Heaven. That even were it possible to enter there by any other way, the law of love forbids thee so much as to think of it, seeing that the *Son of God with all His friends* entered into that kingdom by a path strewed with thorns and crosses."

These, then, are passages of sufficient authority to show that *to all* the spiritual life is a long-continued fight. "The life of man is a continual warfare." That is the description holy Job gives to our brief span of existence here, therefore let no one attempt a life of prayer without making up his mind that he will struggle to the bitter end. Humility and fortitude are the two weapons which must be ever in the combatant's hands. The soul must humbly determine to do her best and must have unbounded confidence that God's grace will never fail her. She must prepare to be attacked from without and within. In every stage of her journey Godwards she will be tried and proved and will have to fight against powerful enemies. Let her then have great courage and she shall assuredly see that God will come to her aid, for

[1] Heb. xii. 1-7, 11.

it is of faith that no temptation will be allowed to assail her for which she will not be offered adequate aid with which to overcome. "He said not 'thou shalt not be tempested, thou shalt not be tried, *but* thou shalt not be overcome'." These are comfortable words of Mother Julian of Norwich, one of our own English mystics, and we must make them our own. Oh, if only a soul could see the benefit of temptation *while she is enduring it* she would not become so fearful and pusillanimous. She would rejoice at God's gracious dealings with her. The Cross and the Crown are identical. We must convince ourselves that this is so and then we shall make great progress.

Temptations may be divided into two great classes: those which have their origin exteriorly and those which attack us from within. No two souls have the same temptations, but no soul has a temptation which some other soul has not experienced. We shall find in our spiritual reading that all the temptations we shall encounter in our attempts to bear away the Kingdom of Heaven have all been diagnosed, and suitable remedies provided as antidotes centuries ago. What a wonderful thing it is to belong to so wise a Mother as Holy Church! Do we ever realize to the full the wonderful privileges that are ours? No child of her's exists who has not the experience of this wondrous Mother at his disposal in all his doubts. How can we ever be afraid—even for one moment—of not gaining the victory? They that are for us are always stronger than those who are opposed to us if our faces are truly turned towards the dwelling-place of God and of the Lamb. St. Paul tells us to "watch, stand fast in the faith, and do manfully" and "be strengthened," [1] and he also assures us that "God comforteth the humble". Let us then be brave and humble in our "combats without and fears within," [2]

[1] 1 Cor. xvi. 13. [2] 2 Cor. vii. 5-6.

remembering that the Seraphic Virgin, St. Teresa, tells us that God loves courageous souls.

As regards temptations I can here only lay down some general rules; each soul must make the particular application to herself. Speaking generally, as a rule, when a soul gives herself to a life of prayer she is generally granted great graces of consolation and spiritual sweetness at the beginning, both as a reward for her self-oblation, and to encourage her to persevere. God treats us as we do children, and we must try to be really childlike in our relations with Him. Nothing seems too hard for us to dare for Him at the beginning of our spiritual course, no cross seems heavy, we seem to live almost by sight, and, in one way, it is good that we should have this sensible sweetness, in our service of God, for it strengthens our determination to break with sin and the world, and we wonder how we could ever have given the time to them that we did. We are warned and told that this is the fervour of novices, but we cannot believe that we shall ever change; we forget that "man never continueth in the same state".[1] One temptation, then, for which we must look out is the relying on sensible sweetness as if it were grace itself. We must begin, as soon as possible, in the life of prayer to act always on principle and not be guided by emotions and feelings. Reason enlightened by supernatural faith is our only safe guide. God may or may not give us consolation. Let us determine to seek Him for Himself and not for His gifts.[2] "One 'I thank you' in times of dryness and aridity of spirit is worth one hundred 'Deo gratias' in times of spiritual consolation."[3] The great grace for which all must pray constantly is that of "always rejoicing,"[4] of "blessing" our Lord "at all times"[5] and of "persevering under discipline".[6]

[1] Job xiv. 2. [2] Bl. John of Avila. [3] *Ibid.*
[4] Phil. iv. 4. [5] Ps. xxxii. 1. [6] Heb. xii. 7.

The absence of temptations is not to be looked upon as a sign of progress, for it is by our temptations that we make progress. We overcome one temptation and Almighty God permits another to assail us, for we can never be sure that we have acquired any virtue if we have not been tried and proved. Almighty God seems to alternate times of trial and times of consolation in the life of the soul. We can be almost certain that if He grants us sensible sweetness and fervour it is to prepare us for some sharp temptation; and, if we pass through a time of storm and stress, we may encourage ourselves with the thought that it is always darkest just before the dawn, and that heaviness may endure for a night, but that joy cometh in the morning. "In the evening weeping shall have place, and in the morning gladness."[1] Even in our spiritual life things often seem to go in cycles. Effort and repose, darkness and light. The consoling thought for us is that both darkness and light are creatures of God, and the soul, like a tender plant, needs both warmth and shade for her proper growth. The life of prayer is strewn with crosses, so the only thing to do is to make up one's mind to learn to love the Cross. "Si tu crucem libenter portas, portabit te,"[2] and it is only in proportion as we embrace the Cross that we shall make any real progress Godwards.

The Spouse of the Crucified must not expect an easy life. "Dans l'œuvre de la rédemption, la mort est le commencement de la vie. La vierge s'anéantit en prononçant son Fiat, et voilà le commencement de la vie de l'Homme. Dieu, le Fils de la vierge subit la mort du corps, et c'est la résurrection des âmes. Et dans la mesure ou chacun meurt à ses volontés, il ressuscite à la vie de la grâce."[3] At the beginning of a life of prayer sensible fervour and sweetness is often given so that the soul may be attracted to God

[1] Ps. xxix. 6. [2] Ven. Thomas à Kempis.
[3] Dom Pie de Hemptinne, O.S.B.

and to encourage her to enter in earnest on the way of penance. As soon as she has made a little progress in the purgative way, her trials begin in real earnest. It is then that the great benefit of living by rule will be felt. When prayer is delightful and brings consolation one is tempted to prolong the time: when one cannot fix one's attention, when all savour for prayer and the Sacraments seems to be withdrawn, it is only our rule which will enable us to keep to our times of audience with Almighty God. We gain great merit and, what is more important, give God great glory when we pray faithfully in times of dryness and when nothing seems worth while. When the temptation called "acedia" comes to us, not only do we feel arid and find difficulty in setting ourselves to pray, but our whole purpose of serving God in a prayerful life seems ridiculous. The enemy of souls says, "why this waste of time?" "why attempt a life of rule in the world?" "who is any the better for it?" "God does not mean anyone to ruin his health and become morbid over religion". Our answer must be that we entered the ranks of those who use violence against the Kingdom of Heaven to please God, and that it is for Him to do as He pleases with us. If God glorifies Himself by letting us suffer from dryness and anxieties and fears, who are we to complain? "Shall the thing formed say to Him that formed it, why hast thou made me thus? Or hath not the potter power over the clay?"[1] We did not begin a prayerful life to please the Devil, and we shall certainly not leave off prayer to please him. It is well to remind oneself that "the Devil is a liar,"[2] and that he is the "Accuser" and the "Adversary"[3] of God and man, and that his one desire is to make the human race as unhappy as himself. Prayer to the Holy Spirit is one of the best helps during the assaults of the evil spirits of depression

[1] Rom. IX. 20, 21. [2] St. John VIII. 44. [3] 1 St. Pet. v. 8.

and despair. He is the Paraclete, the Fortifying Spirit, the Spirit of Gentleness and Sweetness; He is God, and the evil spirits are only creatures. If God be for us, as He will be, if we utter even the smallest cry for help, we need have no fear of not gaining the victory. "A temptation which is declared is half-overcome," says St. Philip Neri; so let the soul, as soon as she feels a fresh temptation, tell her spiritual father and he will show her how to meet it. "The weariness of spiritual things is a trial and shows you have been working. Scorn the temptation to relax," writes Fr. Bertrand Wilberforce, O.P., and St. Alphonsus tells us that "no disquietude, although for a good end, comes from God," and if we reflect, we see that this is so, because God is the author of peace, and it is His enemy and ours who is always trying to rob us of peace of soul. He does this especially when we are in the purgative way exercising ourselves in acts of contrition and works of satisfaction for past sin. That is one reason why we must always look away from our sins, after a brief glance at them, to God. We must make many acts of sorrow for our past sinfulness, but we must not dwell too much on the thought of individual sins, for if we do so we shall only give way to scruples and even to despair. We must pray constantly for a firm faith in the forgiveness of sins, and must remember that it is "not our tears of repentance, nor prayers, but the Blood which atones for the soul". Our contrition united to the Sacrament of Penance, which is the application to the soul of the Passion, obtains God's pardon, so let all acts of contrition contain loving thoughts of the Passion. It is not easy to strike the happy mean. Some souls are always thinking of their sins and forgetting God's mercy. These are the souls who easily despair or become scrupulous. Others think so much of God's mercy that they forget their sins and are inclined to presume. The really humble soul looks at her crucified Lord and reads in

His Wounds her sins and His Love. That is the attitude for each one of us.

Another temptation which we may encounter in the first stages of our journey is that of exaggerating the value of bodily mortification. We are anxious for permission to use the discipline, or a hair shirt, or other instruments of penance. We assure our director that such things will not hurt our health; if he gives us permission we are not always humble enough to own that they are exhausting us nervously because we are *bent on having our own way*. We do not believe him when he tells us that it is a greater thing to conquer a habit of uncharitable criticism of a neighbour than to have extra fast days, or to sleep on the floor instead of our bed. We think we are acting from a pure motive of "chastising our body" in order "to bring it into subjection," [1] and to become more like our Suffering Redeemer when, in reality, we are secretly self-complacent in the thought that we are allowed to do these things. This is a subtle snare of our enemy, and we must beg hard for the grace of performing all our little mortifications in a humble, loving spirit, and we must *never* talk about them to anyone but our confessor.

This brings us to a third temptation which may attack us. It is that of thinking more highly of ourselves than we ought, and of comparing ourselves mentally with others, to our own advantage. If we are leading a life of prayer, it ought to be for the sole reason that God has called us to it. We are in fact simply following our vocation. How can we possibly tell that the other person has had such a vocation offered to him?

If we are following our vocation, we are simply doing our duty, and that vocation is then the highest for us, but it is not necessarily the highest vocation for

[1] 1 Cor. ix. 27.

the other person. The only comparison which we can with any safety institute between our mean little souls and those of others is the comparison between our soul and that of our Lord, of His Immaculate Mother, or of one of His Saints. There will be only one result, "Now my eye seeth Thee, therefore I reprehend myself and do penance in dust and ashes".[1] It is a great help in the spiritual life to "mind one's own business". To do so need not make us self-centred, but it will save us from many sins of curiosity and dissipation, and rash and uncharitable criticism of others. There is one other temptation which can be mentioned here, and that is the temptation to talk about our spiritual life. The interior life is not a thing to be talked about. Prayer and not speech is the essence of the inner life. We are tempted to think we are important people, that we are doing so much for God, that our efforts are not noticed as they ought to be. We forget the motto of the Saints, "Secretum meum mihi," "My secret to myself,"[2] and we spoil everything by our talkativeness. "Open not thy heart to every man"[3] is good advice for us.

We have only begun to hide our life with Christ in God, and we become afraid of it being unnoticed by the world. We find it hard not to be self-conscious, and we try to attract attention to our wonderful selves in all sorts of despicable little ways. It is a good thing to despise this kind of temptation, to say to oneself, "All this shows I am only a beginner; I am like a child trying to 'show off'. How silly I should look if I had to tell my self-concentrated thoughts aloud!" Then turn to our Lord and say, "Have patience with me till I pay Thee all I owe. I owe Thee all myself. It is for Thee to make me wish to be unnoticed, I can never become so of myself." We can remind ourselves constantly that God has chosen

[1] Job XLII. 5, 6. [2] Is. XXIV. 16. [3] Ecclus. VIII. 22.

us just because we are base and ignoble and contemptible,[1] and God always chooses mean instruments that His glory may be made manifest by power triumphing in weakness. Of course, the mere fact that we are distressed when we notice how self-centred and self-conscious we are shows that we do not fully consent to the temptation. So we can take courage, and wait patiently till God makes the union between Himself and us stronger, and then we shall be more and more occupied with Him and less with ourselves. It is always a good plan to mention to our confessor the fact of having had self-complacent and self-conscious thoughts, because it is such a humiliating thing to own, and anything that humbles us causes us to decrease and Jesus Christ to increase, and that is what we will to desire above all things. Another temptation is that of wishing to convert every one else to our own mode of life because it seems such an excellent mode of existence. The best remedy for this is to redouble our efforts at our own conversion. Let the thought of God's patience with us make us very gentle and patient with others. We may see one or two of their surface faults, but we probably do not see any of their hidden virtues. The more we try to conquer and kill self, the more apparent will it be to others that we have been in the company of Jesus of Nazareth, because it is difficult to conceive Him constantly in our thoughts, without bringing Him forth manifestly in our daily lives, and it is by our fruits and not by our words that we shall be acknowledged as His true disciples. A holy life is our most powerful instrument for the conversion of souls.

As we make progress in the life of prayer we shall see that our temptations become more subtle—more entirely in the interior realm. Just because we are trying so hard to honour God and to make reparation

[1] 1 Cor. i. 28.

for the dishonour our sins and those of others have caused Him, we may be allowed to be assaulted by the evil spirit of blasphemy. St. Thomas of Villanova says those who aim at perfection may expect to be assailed by aridity, blasphemy, unbelief, and impurity. The great remedy for the evil spirits of blasphemy and unbelief and doubt, is to go on as if everything were all right. Do not argue with the temptation; say to God instead, "My God, I renounce all Thou wouldst have me renounce, I retract all Thou wouldst have me retract, I hold to all Thou wouldst have me hold. I abandon myself to Thee." These temptations are so much more easily routed if one treats them by positive acts of the contrary virtue. For a similar reason, because we are trying to be clean of heart and to contemplate God, we may find that our Lord tries us by letting temptations against holy purity assail us. The important thing to remember and fix firmly in our minds is that *temptation is not sin*. We wish to be perfect and have told God so. He takes us at our word, and He offers us opportunities of acquiring every virtue. Hitherto we have hardly understood what the word "holy chastity" signified. We are now to learn what holy purity means. If any soul finds any temptation against holy purity coming upon her, let her be quite simple, and instead of searching in books for information let her tell her director at once, remembering that he is there in the confessional in the seat of Jesus Christ, and that he will give her all the help she needs. He has had special training and has received God's Holy Spirit for the very purpose of helping souls, whatever their temptations may be. Some people, and some of the greatest Saints, have struggled for years against evil and unclean imaginations. There are others of the Saints, and among them St. Teresa, to whom this special form of trial was never allowed to approach. We must be brave and simple and open with our confessor, and then nothing can harm

us. We shall make great progress in humility and acquire great merit by bearing these trials for love of our Divine Spouse, and the fact that we hate them so greatly, and are so much distressed when they approach, and that we fear lest we may have sinned is very consoling, because if only we did not get so much upset and bewildered by the onslaught we should see we have not sinned at all. If we liked the imaginations we might begin to think we had consented, but as we hate them we can be sure we have not yielded in the very least. The great remedy for this class of temptation is instant flight. Do your best to distract your attention, and even if you are engaged in prayer, or in Church, it is lawful and laudable to think about secular matters, about *anything* which will change the current of thought. Above all, do not let yourself be terrified by the Devil. He is only a creature. Stamp your foot and fly. Increase rather than decrease Holy Communion and Confession, and never mind if at the very moment of receiving our Lord the vexatious imaginations are there. You, by yourself, may be afraid; joined to our Lord it is perfectly ridiculous to doubt for one instant that anything can harm you. Devotion to our Lady Immaculate and to St. Joseph will (after Holy Communion) bring you all the grace you need.

Here is what St. John of the Cross says on the subject: "Very often, in the midst of their spiritual exercises, and when they cannot help themselves, the impure movements of sensuality are felt; and sometimes even when the mind is absorbed in prayer, or when they are receiving the Sacraments of Penance and the Eucharist. These movements not being in their power proceed from one of three sources.

"They proceed occasionally, though but rarely, and in persons of delicate constitutions, from sensible sweetness in spiritual things. For when sense and spirit are both delighted together, the whole nature of man is

moved in that delectation according to its measure and character. For then the spirit, that is, the higher part of our nature, is moved to delight itself in God; and sensuality, which is the lower part, is moved towards sensible gratifications, because it knows and admits of none other. And so it happens that the soul is in spirit praying, and on the other hand in the senses troubled, to its great disgust, with the rebellious movements of the flesh passively. But inasmuch as these two parts form but one subject, man, they ordinarily share in their respective passions each in its own way; for, as the philosopher tells us, all that is received is received according to the condition of the recipient.

"Thus in these beginnings, and even when the soul has made some progress, the sensual part, being still imperfect, when spiritual delight flows into the soul, mingles occasionally of its own therewith. But when the sensual part is already renewed in the purgation of the dark night, it is no longer subject to these infirmities; because it receives so abundantly of the Spirit of God, that it seems rather to be received into that Spirit itself, as into that which is greater and grander. Thus it possesses everything according to the measure of the Spirit in an admirable manner, of whom it is a partaker, united with God.

"The second source of these rebellious movements is Satan, who, in order to disquiet the soul during prayer, or when preparing for it, causes these filthy movements of our lower nature, and these, when in any degree admitted, are injury enough. Some persons not only relax in their prayers through fear of these movements, which is the object of Satan when he undertakes to assail them, but even abandon them altogether, for they imagine that they are more liable to these assaults during prayer than at other times. This is certainly true; for the Devil then assails them more than at other times, that they may cease from prayer.

"This is not all; for he represents before them then, most vividly, the most foul and filthy images, and occasionally in close relation with certain spiritual things and persons, by whom their souls are profited, that he may terrify and crush them. Some are so grievously assailed that they dare not dwell upon anything, for it becomes at once a stumbling-block to them, especially those who are of a melancholy temperament; these are so vehemently and effectually assailed as to be objects of the deepest pity. When melancholy is the occasion of these visitations of Satan, men in general cannot be delivered from them till their bodily health is improved, unless they shall have entered on the dark night which purifies them wholly.

"The third source of these depraved movements which war against the soul is usually the fear of them, for this fear which is brought about by a sudden remembrance of them, in a look, a word, or thought, makes souls suffer from them, but without fault on their part."[1]

It is well to know that any troublesome feelings and imaginations which may take place when we are asleep, or partly awake, are no sin at all, as we have not had the full use of reason, remembering, of course, that as soon as we are fully awake, we repudiate them and turn to God, or to some other thought for His sake.—A temptation which may also assail us is this. We think we cannot possibly persevere. It may be we find ourselves falling into the same sins week by week. There is one bad habit we cannot conquer. The Devil suggests to us that we are not in earnest in our endeavours after perfection. "God," he says, "will be tired of you, you have fallen into the same sins. Final perseverance is not for you." "You have chosen too high a life and this is the result." Treat this

[1] St. John of the Cross, "Dark Night of Soul," Bk. I, ch. IV. (Thos. Baker).

temptation somewhat in this fashion. Take each day as it comes and live for that day only. If one day is too long, take a half or quarter day. Say to yourself, "I know I feel fearful when I think of a lifetime of effort, therefore I will think of nothing but to-day. With God's grace I can keep my Rule till midday or till this evening. To-morrow, if God grants me a to-morrow, God will give me fresh grace." Say often to God, "The past I commit to Thy Mercy, the future to Thy Providence, the present (which is all I mean to think about) to Thy Love" (St. Augustine).

Sometimes the Devil says, "To this temptation you will always succumb". Remember he is a Liar, and say to yourself, "It may be in God's goodness that He will never again allow me to be assailed by this very temptation". The mere fact that a temptation is permitted to come to you proves that Almighty God means you to gain the victory, and it is of faith that you can do all things in Christ Who strengthens you. Other souls are tortured by the thought of God's foreknowledge of those who are to be saved. Meet this trial if it comes near you by saying, "The Will of God is my sanctification".[1] "God will have all men to be saved." "Hell was created for the Devil." "I am made for Heaven . . ."

Hitherto we have been considering temptations which may fall to our lot in the earlier stages of the interior life. We have seen that we may have alternating times of consolation and dryness, and disinclination for prayer and our spiritual duties, but by being faithful to our Rule, and with prayer for good will, we manage to overcome our perverse feelings and have grace to keep in the state of friendship with Almighty God. There is, however, a much more difficult and trying time to be gone through by the soul as she climbs higher up the holy hills of the Lord,

[1] 1 Thess. iv. 3.

the Hills of Prayer. During the early stages of her life of prayer she has had a certain satisfaction in that she has seen herself make progress and has known and felt that her own efforts have indeed contributed to this progress. She has had many temptations and trials but she has been capable of dealing with them. She has struggled and fought and gained many victories over the powers of darkness. The result has naturally been that she has not realized fully how absolutely futile all her efforts would have been without God's grace. She feels she has contributed her part but she has unfortunately overrated her share of the work of the sanctification of her soul. She has been active hitherto; now comes the time when she has to be passive, whether she likes it or not. Almighty God now puts forth His Hand in order to teach the soul her absolute worthlessness and her hopeless insufficiency apart from Him.

One can only compare the state of the soul now with the condition of a swimmer making for the shore. At first he swims vigorously and he believes it is his own effort which is carrying him forward. So it is, in part, but the tide as it rushes in bears him forward also at a great pace. If he then relaxes his effort at swimming but keeps his body heading for the shore, he will see that the tide itself by the force of the waves will bear him safely home. So it is with the soul in this new stage of her interior life. She must relax her activity and let God do His part. Her efforts are still needed, but only in the sense of resigning herself entirely to the Will of God without murmuring or resisting. The tides of the mighty ocean of His Charity will bear her safely home if she makes first the necessary effort of conformity to His Will. Our Divine Spouse brings upon her now suffering of every sort to crush her but not to overwhelm her. It may be that she has to suffer spiritually, or physically, or both. In some cases Almighty God

brings anguish of every kind upon her. There may be illness, loss of reputation, loss of means and of friends, and, in some cases, the director may be allowed by God to try the soul very severely indeed. Added to all this God Himself seems to withdraw from her, and she is tempted to cry out "there is no God". She now begins to understand faintly the sufferings of her Lord in the Garden and in His Awful Dereliction. Prayer seems impossible, and there is no relief apparently to be obtained from Sacraments in which one does not seem to believe. The "Abomination of desolation" has descended on the poor soul, and there is no one, and no thing, to comfort her. God Himself only knows how long such a time will last.

All that the soul can do is to say, "Ecce ego, quia vocasti me"—"Slay me, if Thou must, but keep me from leaving Thee". "How long, oh Lord, how long?" And as she utters these cries of misery she feels she is speaking to the empty air.

Again she is tempted to cry out, and not only to cry out, but to act as if it was true that "there is no God". It is quite possible that she may have to go through a long period of believing that she is losing her reason. For years, it may be, she has done her best to be recollected in God, to refer all her thoughts, words, and actions to Him, to purge herself by prayer and penance from her sins, and to unite herself to Him by the Sacraments. She has gradually learned to know and to realize Him as the Centre of her soul, and now, almost in a flash, God seems to have altogether disappeared from His Creation and from her own soul. Such a time comes in one form or another to every one who deliberately sets himself to a prayerful life. There is nothing whatever to do but to set one's teeth and endure it. Prayer is often an absolute impossibility in the sense in which we have hitherto understood it. All that we can do, and we *must* do

this, is to resign ourselves to suffer for as long as it pleases God to let us suffer. "Thy Name, and Thy Remembrance are the desire of the soul."[1] God seems to us to be but a remembrance, and the hardest part of the suffering is that hope seems almost extinguished. The peculiar bitterness is that we have left all—sin, the world, and ourselves for God,—and now He seems to have left us. No one can describe the suffering. Hitherto the soul, while shrinking from suffering, and perhaps flinching under it, yet had grace to endure it, and there was a certain consolation, and sometimes a great comfort, in reflecting that one was suffering for, and in union with, Jesus Christ, for His Body's sake, the Church. Now there is nothing but suffering and absolutely no consolation at all to be perceived by us in any shape or form. There is nothing whatever to do but to be patient and let God do what He wishes with us. Other souls have had the same trial and have been brought safely through it. We must go on attempting to behave as normally as possible and God will remember and have mercy on us. We shall learn to know ourselves and our nothingness and vileness, and in no other way could the lesson be learnt. "La vérité est que Jésus commence par faire souffrir et qu'il s'explique après. L'important est donc de se soumettre d'abord, quitte à réclamer ensuite."[2] God must reign in us, and it is only by suffering that His Kingdom can be perfectly and solidly established in us. May He in His goodness keep us in this and in every other temptation and trial which He, Divine Charity, may see fit to bring upon us!

"Quand on vous a tout donné, O mon Dieu . . . et que l'âme cherche en vain de quoi vous donner encore, quand votre divine charité a fondu en nous les glaces de l'égoïsme et chassé de nos cœurs la froideur; quand nous croyons avoir tout fait ou, du

[1] Is. xxvi. 8. [2] Huysmans.

moins, n'avoir rien négligé pour acquérir votre saint amour, et que nous pensons aimer beaucoup, alors seulement nous est-il donné de voir que nous ne commençons que d'aimer." [1]

"Libera nos, quaesumus Domine, ab omnibus malis, praeteritis, praesentibus et futuris: . . . ut ope misericordiae Tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum, Filium Tuum. Amen."

CHAPTER VI.

AIDS TO THE LIFE OF PRAYER.

IN this chapter I shall try to put before my readers some ideas on diet and exercise, because we must remember, that in this life, the soul depends on the body for its ability to act, and the health of the soul depends sometimes on bodily health much more than people imagine.

Many people are inclined to think that a person cannot be really spiritually minded if care is given to bodily needs, but experience goes to show that a certain amount of attention given to "Brother Ass," as St. Francis of Assisi called the body, is really pleasing to Almighty God, if such attention is given with the intention of doing all in one's power to make the body a useful servant for the soul. There are so many neurasthenic people in this century that the Church may well do her best to help to lessen their number.

A well-ordered daily routine is, as any nerve specialist agrees, a great factor in curing or alleviating nervous suffering or exhaustion, and I have seen it stated by a specialist in the matter that Catholics and Quakers were the best patients in a nerve "clinic,"

[1] Dom Pie de Hemptinne, O.S.B., "Pensées," xxxvii.

because the former were more accustomed than others to obedience, and the latter class of patient was habituated in the practice of tranquillity.

Now, it is very often found that people, who have very finely organized nervous systems, who are termed in common parlance "highly strung," are the very ones to whom religion makes a great appeal, and who therefore develop vocations to Religion or to a prayerful life. Here I think it is well to state that it is a really humble thing to confess to nerves, if one has them, and to do one's best to keep one's body in a healthy condition, rather than to say, as so many neurotic people do, "I haven't a nerve in my body," and then to try one's constitution to the utmost by late hours, insufficient food and rest, and no regular exercise. When I say "confess to nerves," I do *not* mean talk about them all day long, and make them an excuse for selfish behaviour and ill-temper, but acknowledge them to one's self, and to one's confessor and doctor, and bear them in mind in making a rule of life. A moderately easy rule of life well kept is better than a stricter rule from which its custodian is frequently seeking dispensation.

Let us see what Richard Rolle, one of our own English mystics, says in his "Form of Perfect Living". It is very much to the point, though he lived before the days of motors and aeroplanes and the rush and scurry of modern life: "Some are destroyed with overgreat abstinence of meat and drink and sleep. That is often temptation of the Devil, for to make them fall in the midst of their work, so that they bring it to no ending as they should have done, had they known reason and had discretion; and so they lose their merit for their frowardness. This snare our enemy lays to take us with when we begin to hate wickedness and turn us to God. Then many begin a thing that they can never more bring to an end: then they suppose that they can do whatsoever their heart

is set on. But oftentimes they fall or ever they come midway; and that thing which they supposed was for them is hindering to them. For we have a long way to Heaven, and as many good deeds as we do, as many prayers as we make, and as many good thoughts as we think in truth, and hope, and charity, so many paces go we Heavenwards. Then, if we make us so weak and feeble that we can neither work nor pray as we should do, nor think, are we not greatly to blame that fail when we had most need to be stalwart? And well I wot that it is not God's Will that we so do. For the prophet says, 'Lord, I shall keep my strength to Thee,' so that he might sustain God's service till his death-day, and not in a little and a short time waste it, and then lie wailing and groaning by the wall. And it is much more peril than men suppose. For St. Jerome says that he makes an offering of robbery who outrageously torments his body by over-little meat or sleep. And St. Bernard says: fasting and waking hinder not spiritual goods, but help, if they be done with *discretion*, without that they are vices. 'Wherefore, it is not good to torture ourselves so much, and afterwards to have displeasure at our deed.'" [1] Richard Rolle lived in the fourteenth century, and if such advice was needed then, how much more is it needed now when over-civilization has done so much to rob men of their natural and lawful heritage, a sound physical constitution.

The Holy Spirit speaking through the Apostle St. Paul says, "Every creature of God is good that is received with thanksgiving," [2] and we should all of us do well if we gave more prayerful consideration to our use of the creatures of food, and drink, and sleep, and recreation, and exercise. In the case of delicate people it is absolutely essential if they are trying to lead a life of prayer that they should be really con-

[1] "Form of Perfect Living," Richard Rolle (Thos. Baker).
[2] 1 Tim. iv. 4.

scientious in their care for the body. "It is a mistake to consider the soul and the body as two separate things, each complete in itself, and possessing the power of independent action, but temporarily united. Really, body and soul are two parts of a single whole, each is incomplete by itself, and each involves the other in all its actions. Though the soul is a true immaterial substance, and therefore is naturally immortal and indestructible, it is incomplete when separated from the body; *and its normal functions in this life need the co-operation of the bodily organs.*"[1]

A good many mistakes in the spiritual life, and probably a number of sins, would be avoided if pious people would only use common sense. The "strong woman" of Holy Scripture is "sanctified common sense" personified, and St. Teresa tells a charming little story which bears on this whole subject of care for the body for the soul's sake. A certain priest came to the holy Foundress one day asking her to admit to one of her convents of Carmel a very pious girl in whom he was much interested. He told the Saint about the girl's piety and spirit of prayer. St. Teresa replied: "If she comes to us we shall teach her how to pray, and God will give her the gift of piety, but if she has not common sense we shall not be able to give it to her". A person who aims at a life of prayer needs all his or her wits as a foundation on which to build the edifice of which the walls are prayer. The moral of the story is surely this—let all who have common sense use and develop it; and if there are those who have it not, but wish to lead a life of prayer, let them implore St. Teresa to obtain it for them. It was she who said, "eat well and sleep well," and there are few who have reached her heights of sanctity. The late Father George Porter, S.J., Archbishop of Bombay, in his letters which are so

[1] Writer in "Westminster Missionary Gazette," 1912.

well worth reading, says in one place: "I will make a little confession to you. I think if I had always eight or at least seven and a half hours' sleep, I should be a better religious: my brain needs much repose." His letters contain much on the importance of taking good care of one's health.

Let us now do our best to consider how we can apply the advice of these holy people to ourselves.

1. As regards diet, the great thing is to find out what sort of food really suits us; by that I mean really "feeds" us, and then, having found it, let us use it even if there are other things that we really like better, because we must remember that we have set ourselves to "seek first the Kingdom of God," [1] and it is "the violent" who "bear it away," [2] and we must therefore use all means in our power to attain our end, and if we eat and drink things which do not suit our health, we are not being honest in the matter. Some people do best on an ordinary mixed diet of meat, fish, eggs, cereals, and vegetables. There are others who are always ailing if they eat meat, and for them a well-balanced non-meat diet is best, but it must be scientifically planned, because the body requires a certain amount of nourishment, and if one simply leaves off meat and eats vegetables haphazard, there will probably be a failure of bodily power, perhaps not noticeable at first, which will not conduce to mental or spiritual vigour. The great thing needed is to assimilate our nourishment and eliminate the poisons; and then, if we do this, we shall find depression and morbid thoughts pleasantly absent, and also the whole host of temptations which wait in their train. We cannot expect God's grace if we will not do our part. It is foolish to let oneself get into a thoroughly dyspeptic state by spending time in prayer, which ought to be given to meals and exercise, and then to talk of

[1] St. Luke XII. 31. [2] St. Matt. XI. 12.

one's cross of suffering or chronic ill-health and to expect our Lady of Lourdes to cure us. Let us rather determine that we will pray while we pray, and rest while we rest, and eat while we eat, but let all be done in the spirit of prayer—to please God—and then all will be well, and if we have ill-health, in spite of our efforts to care for our bodies, then God will certainly give us the necessary grace to make it a means of union with Himself.

It is not those who spend hours in Church, or in their own rooms on their knees, not those who are always meditating, or reciting office or rosary, who always pray best and who are nearest to God. It is those who try to turn everything into prayer by their intention of "union with God," by trying to do all in and through Jesus Christ, and we can unite our rest with the rest He took as an Infant in the arms of our Lady and St. Joseph, and during His public ministry at the well at Sichar, and our meals with those in the Holy House at Nazareth, and our walks with those He took with His disciples.

Let us now think about diet, and see what we can do in that regard to make our bodies better servants for our souls.

One of the best rules for our meals is to have them at an interval of four hours and to eat nothing between meals. Another good plan is to have different kinds of food, but to have them at separate meals. For instance, we may take cereal foods at breakfast, meat for our midday meal, and vegetables for our evening meal. Fruit is good taken before a meal or by itself. It is also a great help to many people not to drink during the meal time but at the end of a meal, or even not in connexion with the meal, but in between the meals. If much fruit is used then much liquid will not be required. Another good rule is to limit strictly the amount of tea and coffee taken, and this can be a very real discipline to those who have been accustomed to

fortify themselves with innumerable cups, and not only at meals, but as a so-called digestive after meals. People who suffer with nervous systems are better without either. It is often hard to give up what one has been accustomed to take freely, and though, at first, the absence of these stimulants may produce headache, their continued absence will do a great deal to alleviate, or cure entirely, neuralgia, rheumatism, and gouty symptoms. A person who takes strong coffee needs, as a rule, an enormous amount of exercise to eliminate the effects. People who lead sedentary lives are much better without it. On fasting and abstinence days cereals and vegetable foods, properly prepared, suit many individuals much better than fish and eggs. Many people do not digest fish at all, and it is not a necessary part of Friday observance to have a severe attack of flatulent dyspepsia. Vegetables cooked conservatively, that is, in their own juices, and eaten with butter together with cereal food are quite sustaining, and ought to be much more used than they are.

As to alcohol, if a non-meat diet is used, some people feel they must have some stimulant if they do not have meat; if they find alcohol really helps them, let them take it, if they have no nerve trouble. Anyone with any nerve trouble is much better without it altogether, as the temporary stimulation always gives place to depressing reaction.

A few words as to exercise. Strong and healthy people have a variety of exercises open to their choice. Delicate persons will do well to try gardening and walking. Gardening uses almost every muscle in the body, and is of absorbing interest, and the contact with nature brings one into close union with nature's God. Then deep breathing ought to be much more practised than it is if people wish to pray well. On rising in the morning, after one's prostration in honour of our Lord in the Blessed Sacrament, one ought always

to go to the open window and draw several very long, deep breaths and exhale them slowly. This gets rid of all sorts of poisons and strengthens lungs and digestive apparatus. Several times throughout the day one should make a point of taking several slow and very deep inspirations and exhaling equally slowly. This may sound faddy, but such a habit soon becomes second nature, and what we do naturally and without effort does much to steady nerves and give us real tranquillity; and physical aids to serenity are by no means to be despised. On occasions when one is feeling "fussed," or anxious, or there is mental strain, there is quite a calming effect if one draws a deep breath up the nostrils and mentally directs it, as it were, right up the inside of the forehead to the top of the head. It only needs to be tried to be used when one feels anxious. Also, if one is tempted to give way to depression, just try smiling. The mere effort of forcing one's mouth into a smile can do wonders with the black or impatient mood.

One of the best attitudes for mental prayer, recommended by a doctor and a monk, is to kneel quite upright, the head well back and the chin in, the back arched inwards and the chest outwards, and the abdomen kept well in. The hands are to be clasped together on one's chest high up, and the attention of the whole being directed "upwards". It may be a little difficult at first to those who have not tried it, but experience shows that it is a much more helpful and restful attitude than the one so many adopt, that of bending the body forward and burying the head in one's hands. These, however, are only suggestions. Some people pray better sitting, and they have Richard Rolle for their authority. He says: "And I have loved for to sit; for no penance, nor fantasy, nor that I wished men to talk of me, nor for no such thing: but only because I knew that I loved God more, and longer lasted within the comfort of

love; than going, or standing, or kneeling. For sitting am I in most rest, and my heart most upward. But therefore, peradventure, it is not best that another should sit, as I did, and will do to my death, save he were disposed in his soul as I was." [1]

Then there are a few splendid physical exercises which may be briefly mentioned here. They can be done for about five or ten minutes, in the morning and evening, after one's ablutions. One of our most revered English Bishops points out in one of his books that the neglect of bodily care is not true piety. "The increase in the number of neurotic subjects, and the tendency of such persons to . . . melancholy, should make parents and religious superiors very careful that young persons of the weaker sex who are given to piety should lead a thoroughly healthy life, with plenty of fresh air, good plain food, and an absence of every kind of stimulant. In most of the rules for religious women which have their origin in France, there is a prevailing tendency to shut out air, to discourage water, and to keep the body without movement. Real religion and devotion do not consist in these things; and at the present day, in this country, they tend to bring on a kind of nerve trouble which is fatal to holy perseverance." [2] God has given us our bodies; they are the temples of His Holy Spirit, and they need most reverent care and attention for the sake of their Maker, and in honour of Him Who took our human nature in order to show us how to wear it. A quick thorough ablution of the whole body daily, besides promoting the cleanliness which is next to godliness, does much to give us a good circulation; and only those who suffer from a poor circulation of the blood, know how many sins come from so seemingly trivial a cause. If the ablution of the whole body cannot be performed, it is a good plan to rub oneself down with a damp,

[1] "Form of Perfect Living," Richard Rolle (Thos. Baker).
[2] Bishop Hedley, "Retreat" (Burns & Oates).

rough towel, or even to friction the whole body briskly with a pair of dry flesh gloves. Neurasthenic people feel cold very much; all the more reason for them to take special pains to keep their bodies in as good "form" as possible, lest other people suffer from their peevishness and depression of spirits.

Here are some simple physical exercises useful for improving the circulation and digestion. They were nearly all given verbally to the compiler by a trained Swedish instructor:—

1. Hips firm, hands at the side of waist, palms downwards; raise heels, stand on toes and bend knees gently outwards, keeping balance all time; then rise erect and lower heels.

2. Arms upward bend, inhaling all time, head backward bend; exhale while arms are slowly lowered and head brought back to normal position.

3. Hips firm with hands as exercise 1, trunk forward bend as low as possible without bending knees.

4. Sit on ground, and draw each leg with both hands slowly towards body, pressing the knee as close to the abdomen as possible.

5. Feet apart, hips firm with hands as exercise 1, head facing straight forward all time; turn trunk alternately as far as possible without strain to right and left.

6. Stand erect, feet together, chest lifted, head back, arms hanging easily at sides. Now inhale through the nose, slowly and gently, at the same time raising the arms sideways, so that when the lungs are fully inflated the arms shall be at their greatest height. Then, without holding the breath, gently exhale, allowing the arms to sink, and timing their movements so that when the exhalation is complete the arms shall hang easily at the sides.

7. Lying on the floor with a small hard cushion under head, alternately raise each leg without bending knees. This must be done slowly both in raising and lowering the limb.

8. Jumping. Heels raise, knees bend as No. 1; jump, land, with knees bent, on points of toes.

9. Rotate each arm outwards slowly, breathing deeply all time, inhaling as arms are raised upwards and backwards, and exhale as they are lowered.

10. Hips firm, feet apart, hands as in exercise 5, and circle the trunk alternately from left round to right, and right to left.

Light, loose clothing should be worn during the exercises, and they should not be performed after a meal.

If these or some of these exercises are performed daily (unless there is any organic disease of body, when medical advice should be asked) great improvement may take place in one's daily healthy habits of the body, and one's mental faculties will become better able for their work, whether it be for prayer or study. People who wish to lead devout and prayerful lives should do all in their power to attain to that health of soul and body for which we so frequently pray through our Lady's intercession. God's athlete needs just as much "training" as does any other competitor. We must learn to give our bodies such a measure of proper care and attention that they may not demand too much from us, which they assuredly will if we neglect the ordinary laws of nature. It is better to keep regularly only the fasts and abstinences of the Church than to undertake, for a season, extra austerities and fasts, and thus to render ourselves (by overstrain) unable for the rest of our lives to keep the Church's general rule for all her children. One act of discipline there is which we can all perform daily, and that is to rise at a fixed hour each morning. Not only is this one of the hardest and most useful things in the spiritual life, but it is strongly recommended by a famous nerve specialist as good for one's health. So let no one excuse himself henceforward on the plea of health for extra half-hours in bed. If extra rest is

needed, it is a good plan to go to bed earlier. Every hour in bed before midnight is worth two after midnight. In the case of those who wake very early, and are really delicate, if Mass is said at a late hour at a distant church it is better for them to communicate less often than daily because God really will give His grace through a devout Spiritual Communion (if a little warm drink has been taken before Mass), and health will be preserved, whereas Daily Communion (however much one may long for it) is a tax on a really delicate person's health in cold or damp weather. A Catholic doctor is the proper person to give advice on such a subject, and care should be taken to consult one who is practising his religion. Let no one construe this into discouragement of Daily Communion wherever possible. It has only been written because of known harm in neurasthenic cases. It humbles a person to have to take food where others can do without, and the act of humility can be lovingly offered to our Lord. These remarks are directed specially to those who live with and are dependent on their families. They have no right to carry devotion to such a degree that they injure health and are unfit for performance of their daily duties. Those who live alone and are not dependent on others can of course please themselves. Whether we communicate daily, or whether we only hear Mass, or even if we stay in bed, by doctor's advice, and cannot make a morning visit to our Divine Lord in the Tabernacle, let us do all and refrain from all solely to please Him. So shall the Soul who gives and the Soul who refrains alike be blessed because "She hath done what she could". It is the measure of our love by which we shall stand or fall, and our sole aim is to love God with our whole being, for "God is charity; and he that abideth in charity, abideth in God, and God in him,"[1] and that is the sole aim and purpose of a life of prayer—abiding union with God.

[1] 1 St. John iv. 16.

PART II.

THE MOUNTAIN OF THE LORD.

"COME and let us go up to the mountain of the Lord, and He will teach us His ways."—Is. II. 3.

"I have lifted up my eyes to the mountains, from whence help shall come to me."—Ps. CXX.

"Blessed is the man whose help is from Thee: in his heart he hath disposed to ascend by steps, in the vale of tears."—Ps. LXXXIII.

"Wilt thou go with this Man? I will go."—Gen. xxiv. 58.

"In what place soever Thou shalt be, my Lord King, either in death, or in life, there will Thy servant be."—2 Kings xv. 21.

"Let nothing disturb thee,
Let nothing affright thee!
All things are passing;
God only is changeless.
Patience gains all things.
Who hath God wanteth nothing—
Alone God sufficeth."

—St. Teresa's bookmark.

"Volo quod vis:
Volo quia vis:
Volo quamdiu vis:
Volo quomodo vis."

ENCOURAGEMENT.

"IF thou art in trouble, thou canst tell
What will befall by what erewhile befell:—
The clouds will pass; and all again be well.
In consolation thou wilt ne'er presume:—
To-day, fair sunshine may the skies illume,
To-morrow's dawn no flowers' sweet scent perfume.
Alike, be equable in weal or woe,
Bless God, with thankful heart, in gladness flow,
Bless God, with patience, when the ebb runs low.
The harder pressed, the nearer brought to bay,
Still, in the battle, a bold front display,
And never fear but thou shalt win the day.
Satan is craven ever,—hates the light,—
And, face to face resisted, takes to flight,—
Baffled and foiled by merest neophyte."

—"End of Man," Bk. I, canto 9.

WORDS OF ENCOURAGEMENT UTTERED BY JESUS CHRIST TO THOSE WHO SEEK FOR PERFECTION.

"Thy Words have I hidden in my heart, that I may not sin against Thee."—Ps. CXVIII. 11.

1. "How narrow is the gate and strait is the way that leadeth to Life: and few there are that find it."—St. Matt. VII. 14.

2. "The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents and shall put them to death. And you shall be hated by all men for My Name's sake."—St. Matt. X. 21, 22.

3. "I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than Me, is not worthy of Me;

and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not up his cross and followeth Me, is not worthy of Me."—St. Matt. x. 34.

4. "Amen I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands for My sake and for the Gospel, who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, *with persecutions*."—St. Mark x. 29.

5. "You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptised, you shall be baptised."—St. Mark x. 39.

6. "When you shall have done all the things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do."—St. Luke xvii. 10.

7. "You shall be hated by all men for My Name's sake."—St. Luke xxi. 17.

8. "Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice."—St. John xvi. 20.

9. "When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not."—St. John xxi. 18.

10. "If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you: The servant is not greater than his Master."—St. John xv. 18-20.

"It is enough for the disciple that he be as his Master."—St. Matt. x. 25.

WORDS OF ENCOURAGEMENT UTTERED BY THE SAINTS AND FOUND IN HOLY SCRIPTURE.

"If doing well you suffer patiently: this is thanksworthy before God. For unto this are you called because Christ also suffered for us, leaving you an example that you should follow His steps."—1 St. Pet. II. 20, 21.

"The God of all grace, Who hath called us unto His Eternal Glory in Christ Jesus, after you have suffered a little while, will Himself perfect you, and confirm you, and establish you."—1 St. Pet. v. 10.

"Trust perfectly in the grace which is offered you in the revelation of Jesus Christ, as children of obedience, not fashioned according to the former desires of your ignorance, but according to Him that hath called you, Who is Holy, be you also in all manner of conversation holy."—1 St. Pet. I. 13-15.

"Do not therefore lose your confidence which hath a great reward. For patience is necessary for you: that, doing the will of God, you may receive the promise. For yet a little and a very little while, and He that is to come, will come, and will not delay."—St. Paul, Heb. x. 35-37.

"I reckon, the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us."—St. Paul, Rom. VIII. 18.

"The gifts and the calling of God are without repentance."—St. Paul, Rom. XI. 29.

"God is faithful, Who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it."—St. Paul, 1 Cor. x. 13.

"As the sufferings of Christ abound in us: so also by Christ doth our comfort abound."—St. Paul, 2 Cor. I. 5.

"In all things we suffer tribulation, but are not distressed: we are straitened, but are not destitute:

we suffer persecution but are not forsaken : we are cast down, but we perish not : always bearing about in our bodies the mortification of Jesus, that the Life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake : that the life also of Jesus may be made manifest in our mortal flesh."—St Paul, 2 Cor. IV. 8-11.

"And the world passeth away, and the concupiscence thereof. But he that doth the will of God, abideth for ever."—1 St. John II. 17.

"This is the victory which overcometh the world, our faith."—1 St. John V. 4.

"Such as I love," saith He Who is "The First and the Last," "I rebuke and chastise. Be zealous therefore and do penance."—Apoc. I. 17 ; III. 19.

"Be thou faithful unto death ; and I will give thee the crown of life."—Apoc. II. 10.

"These that are clothed in white robes, who are they ? and whence came they ? . . . These are they who are come out of great tribulation, and have washed their robes, and have made them white in the Blood of the Lamb. Therefore are they before the Throne of God, and they serve Him day and night in His Temple. . . . They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat. For the Lamb, which is in the midst of the Throne, shall rule them, and shall lead them to the fountains of the Waters of Life and God shall wipe away all tears from their eyes."—Apoc. VII. 13-17.

SOME EXTRACTS HELPFUL FOR THOSE AIMING AT PERFECTION.

I.

"SI vous voulez le mot d'ordre pour devenir ce que vous devez être, il est bien simple : oubliez vous vous même."

"Ce qui paralyse l'action de l'esprit, ce qui nous rend incapables des sacrifices suprêmes, ce qui nous éloigne des autres, c'est cette Satanique pré-occupation de votre moi."

"Foulez ça aux pieds, dilatez votre cœur, ne reculez jamais devant une occasion de lutte, de dévouement de sacrifices. Ne dites jamais, 'Je ne puis pas'."

"L'esprit de Dieu peut tout, et c'est le trahir que de mettre en doute sa souveraine efficacité."

—"Letters to Penitents," by Père Didon.

II.

"It is strange how many enemies have to be faced from the moment that we resolve to become saints. Everything seems let loose against us, the devil with his artifices, the world with its attractions, and nature by the resistance which it offers to our good desires; the praise of the good, the ridicule of the bad, and the solicitations of the lukewarm. When God visits us we are liable to vanity; when He withdraws Himself, fear and discouragement may succeed the greatest fervour. . . . In fervour, indiscretion is to be feared, in moderation sensuality, and self-love everywhere. What are we to do? 'There is no one to fight for us but Thou, our God. Not knowing what we ought to do, this only we have remaining, that we should turn our eyes to Thee.' Above all as holiness does not consist in being faithful for a day or a year, but in persevering and increasing in grace until death, God must be our buckler, a shield which encircles us because we are attacked on every side: 'Scuto circumdabit te: With a shield will He encompass thee'. God must do everything. So much the better; we need not fear that He will fail us in any way. . . ."

"Quando bene erit sine illo, aut quando male cum illo?"

"When was it ever good without Him, or when was it bad with Him?"

"When during prayer one finds the time long on account of impatience to pass on to another occupation, it is well to say to oneself: 'Soul, art thou weary of thy God? Art thou not satisfied with Him? Thou possessest Him, and dost thou seek for something else? Where canst thou be better than in His company? Where canst thou profit more?' I have experienced that this calms the mind, and unites it with God."

—Venerable Claude de la Colombière, S.J.,
"Lights in Meditation".

III.

RULES FOR CONQUEST OF SELF-LOVE.

By Father Bertrand Wilberforce, O.P.[1]

"1. IN general strive to learn to refuse to nature everything not necessary.

"2. Strive to give to self everything he would refuse without reason through whim or mere inclination.

"3. Self asks some minutes' rest after being called: refuse even a second.

"4. Self wants to consult ease and comfort in sitting or lying: do not listen.

"5. Self wants to indulge comfort of posture in prayer: refuse.

"6. Self suggests that prayer might be shortened: if possible prolong it.

"7. There is one bit on your plate self most fancies: offer it to Jesus.

"8. Hunger makes your mouth water: wait a little: eat slowly.

"9. Self feels down and low: sing.

"10. Self is grumpy and cross: laugh.

[1] "Life and Letters of Fr. Bertrand Wilberforce, O.P." (Sands & Co. 10s. 6d.)

"11. Self longs to speak, to say a sharp thing: be silent.

"12. Self tempts you to be melancholy: for love of Jesus be sweet and joyful.

"13. Self wants revenge: do good.

"14. Self is offended with some one: look kindly at him.

"15. Self wants to say an unkind thing of some one: say a kind one or be silent.

"16. Self wishes to avoid meeting some one: take him to the meeting.

"17. Self desires to speak bitterly: make him speak kindly.

"18. Self wants to take a slight revenge, to pay some one out: be obliging and polite.

"19. It costs self-love something to do an obliging thing, or it goes against sloth: double reason for doing it.

"20. Everything seems to make you impatient: be equal in your humour.

"21. Self seems all alive and in great eagerness to act or speak in haste: wait, let the storm pass.

"22. Self wants to walk quickly, to recite quickly, to do this work or this thing quickly: go more slowly.

"23. Something is said around you that excites curiosity: do not listen, offer it to our Lord.

"24. There is some interesting object or something that every one is running to see: do not look, go not one step to look.

"25. You much want to pick this flower: leave it."

IV.

From the Venerable Thomas à Kempis.

"No one is worthy of heavenly consolation who hath not diligently exercised himself in holy compunction."

"In silence and quiet the devout soul maketh progress and learneth the hidden things of Scripture."

"Thou must keep a good and firm hope of coming to the crown; but thou must not be too secure, lest thou grow indolent, or be lifted up."

V.

From St. Alphonsus Liguori.

"We must detach ourselves from everything, and especially from ourselves, by continually thwarting our self-love. For example, a certain thing pleases us; we must leave it for the very reason that it pleases us. A certain person has injured us, we must do him good for this very reason.

"In a word, we must desire and not desire, exactly as God desires or does not desire, without inclination to any one thing; because we do not know that what we ourselves wish is the will of God."

"The sacrifice of our own will is the most acceptable sacrifice we can make to God; and God pours forth His graces abundantly upon him who makes it. This sacrifice, however, in order to be perfect, must have two conditions; it must be without reserve, and it must be constant. Some persons give to God their will, but with a certain reserve; and little does this gift please God."

VI.

"Here is a test of honesty: we know we cannot trust self to crush self. Are we willing that others should do it for us?" (Author unknown.)

"Vince teipsum."—St. Ignatius.

VII.

SPIRITUAL LIGHTS RECEIVED BY THE VENERABLE FR. L. DE LA PUENTE, S.J.

"1. DO what thou canst for God, and God will do for thee what thou canst not do.

"2. Acquit yourself of small things, and God will help thee to accomplish great ones.

"3. Do not defer the execution of thy resolutions to a later time, because if thou dost not perform what thou canst now, thou wilt each day become capable of less.

"4. Take the sweet things of this life for bitter, and the bitter for sweet, and thou wilt have peace.

"5. True love seeks to love rather than to know; and values obedience above knowledge.

"6. True love to God wishes rather to give than to receive; and if it desires to receive, it is in order to give.

"7. If thou dost really feel that thou deservest to be in hell, thou wilt not complain of the ills which thou dost suffer, or of the good things which are wanting to thee.

"8. God will remember thee if thou dost forget thyself.

"9. Be more diligent in mortification than in contemplation, because the unmortified person seeks prayer and finds it not, whilst the mortified person seeks and finds.

"10. Worldly language is, to speak well of self, evil of others, and never of God.

"11. Heavenly language is, to speak evil of self, good of others, and always of God and for God.

"12. God sets all in order for thee, when obedience puts all thy plans into disorder."

BOOKS FOR USE.

I PROPOSE to devote this chapter to books which will probably be found helpful to those who are called to a life of prayer. "Reading, as St. Thomas says, is, as it were, the first beginning of the raising up of the mind to God. By means of reading we learn and receive that which by meditation we preserve and digest, and so by degrees the soul is inflamed towards God. Reading is, to quote St. Bernard, the first of the four steps of the cloister-stair. These are reading, meditation, prayer, and contemplation. Although the last, as the most perfect, gives its name to contemplation, strictly so called, the contemplative life nevertheless embraces all the four. Reading seeks, as says the same St. Bernard, meditation finds, prayer begs, and contemplation relishes. He adds — Reading without meditation is arid; meditation without reading is exposed to error; prayer without meditation is tepid; meditation without prayer is unfruitful; prayer with the devotion of contemplation is acquisitive; while the attainment of contemplation without prayer is either rare or miraculous. As these exercises therefore are connected one with another, so the contemplative state, as such, comprehends all of them by ways of beginning, middle, and end."[1]

First of all I should like to mention that a safe rule to be followed in the use of books is: Always ask the advice of your director if possible as to your choice of books and get his permission for their use before reading them.

Harm and sometimes serious injury may be caused to a soul through reading a book which is written by a proficient for proficients. I think women are much more likely to err in this respect than men. A woman, by nature, is more inclined to self-sacrifice than a man, and the mere fact that a certain book suggests

[1] Fr. Humphreys, S.J., "Elements of Religion".

austere practices will make some women desirous of carrying out such practices themselves without really prayerfully considering whether such practices would be good or harmful for them. There are many different types of mind in the world and many different temperaments. Some people have natures that flourish under a course of mortification, whereas others may only be rendered thereby depressed or enfeebled in health and, as the great thing to be avoided in our attempts to make progress in a life of prayer is self-will, or going beyond our grace, it will always be found salutary to ask advice as to our reading. Of course our director may know us so well that he need only indicate the line our reading ought to take and leave us to choose the books, but it is a safe and humble thing to ask advice and, *having asked advice, to take it and follow it.* I hope I shall not be deemed unkind if I say that many women waste their director's time by asking for advice with which they have not the slightest intention to comply.

For those who are making their first essay at a prayerful life the Ven. Louis Blosius's books are most sane and helpful. Start with "A Spiritual Instruction," and read and ponder and digest it and then put into practice what this renowned servant of Jesus Christ teaches. His "Short Rule and Daily Exercise"[1] and the "Oratory of the Faithful Soul" will be found most useful. If a person is inclined to be scrupulous and fearful about his past life, "Comfort for the Faint-hearted" will act both as a remedy and a tonic.

Faber's "All for Jesus" and "Growth in Holiness" may be read if the reader bears in mind that they are written for those who intend to be in earnest in their attempts after perfection, and also the Jesuit Grou's "Manual for Interior Souls," as these books give us general instructions on the whole subject of devotion

[1] Art and Book Co.

and true piety. "How to Converse with God" (C.T.S. 1d.) by Père Boutauld, S.J., is a helpful little book.

Those who wish to follow the road pointed out and trodden by St. Ignatius and his glorious sons will find a host of books at hand to help them. "Manresa" or "The Spiritual Exercises" is the groundwork for them all. A book which may give great help is Rodriguez on "Christian Perfection for those living in the World". All the paths marked "Prayer" lead to God, but some souls are attracted by what can be roughly called the "Ignatian Method" and other souls by the system which we will label "Carmelite". Let it be understood that no comparison is intended or desired. Some persons use their intellect a great deal more than others. This class of person will probably find the Ignatian method of more use than the Carmelite. The Carmelite method or the Blosian method is to use the affections more. The Ignatian method teaches us how to meditate, the Carmelite teaches us how to introvert ourselves, but both methods have only one end in view—prayer as the means of knowing and loving God as much as is possible for each individual soul.

One of the most valuable of all books for any soul who wishes to learn about prayer and how to pray is "Grâces d'Oraison," by Père Poulain, S.J. It has been translated into English for those who prefer to read English.

Then there is the "Practice of Mental Prayer," by Père Alphonse of the discalced Carmelites, a book which consists of the teachings of St. Teresa and St. John of the Cross on the subject of prayer with explanatory notes added by the above-named friar of the same Order. The English translation is by Fr. Jerome O'Connell, O.C.D.

St. Teresa's "Life" by herself—her "Interior Castle" and "Way of Perfection" and "Book of

Foundations" will naturally appeal to those who are trying to approximate their lives as far as possible in the world to the Carmelite model, and, if allowed by the director, there are the masterpieces of St. John of the Cross—"The Ascent of Mount Carmel," "The Dark Night of the Soul," "The Spiritual Canticle," and "The Living Flame".[1]

Those souls who love St. Dominic and are drawn by his spirit will find help in the Ven. Tauler's "Institutions" and "Meditations on the Passion of Christ," and Bl. Henry Suso's "Eternal Wisdom" and St. Catherine of Siena's "Dialogue," and a small C.T.S. penny edition of "On Consummated Perfection".

If my readers do not know the "Life and Letters of Fr. Bertrand Wilberforce, O.P.,"[2] by F. M. Capes, if they will only get it they will probably read and re-read it as there is so much instruction on prayer in it given most sweetly by one whose whole life, when not engaged in active work for souls, was given to God in prayer and suffering. There is an excellent C.T.S. penny book, "Mental Prayer," by him.

The Benedictine Order gives us "The Spiritual Life and Prayer" and the "Revelations of St. Gertrude," also the "Prayers and Exercises of SS. Gertrude and Mechtilde," and also a book that has formed many saintly souls, "Sancta Sophia," or "Heavenly Wisdom," by the Ven. Augustine Baker of that Order. The mention of this holy priest leads us on naturally to "The Inner Life and Writings of Dame Gertrude More," who was one of his disciples; and a small volume, "The Devotions of Dame Gertrude More," will supply food for prayer for a whole lifetime if we find we can make her prayers our own.

To the Carthusians we owe "The Scale of Perfection," by Walter Hilton, and "The Purgative, Illuminative, and Unitive Ways" of Dom Michael of Coutances,

[1] Thomas Baker. [2] Sands & Co. 10s. 6d.

translated by Fr. Digby Best, Oratorian, also a small manual of "Carthusian Devotions for Holy Communion". St. Peter of Alcantara, a Franciscan, gives us "Peace of the Soul"; and "The Visions of Bl. Angela of Foligno" of the Franciscan Order, also the "Revelations" of Mother Julian of Norwich, an English Anchorette, will both make us long to make progress in prayer and the knowledge of our Lord to be gained thereby.

Two quite modern books which help all people to pray, though primarily intended for seminarists and ecclesiastics, are Cardinal Mercier's "À mes Seminaristes" and Mgr. Parkinson's "Refectio Spiritualis". This last book will probably appeal most to those who follow the Ignatian method of prayer, and the parts that are only suitable for a priest can easily be omitted by a lay person. Bishop Bellord's "Meditations" will be found useful if a soul is for any reason or other incapable of much introversion and desires to use the reason more than the affections. For books to be read frequently to supply matter for mental prayer Holy Scripture naturally takes the first place. The Psalms and Sapiential books help one in every stage of our path Heavenwards, and the Gospels and Epistles spread before us The Perfect Life and the rules for perfect living and dying.

Next to Holy Scripture the Ven. Thomas à Kempis' "Imitation of Christ" is perhaps the most perfect book for prayerful reading, and St. Augustine's "Meditations" and "Manual or Little Book of the Contemplation of Christ" [1] comes as a good third.

There are two books written by Fr. Devine of the Passionist Order, "Ascetical Theology" and "Mystical Theology," which will doubtless afford help, and as a course of theological reading is a solid help to prayer, the Jesuit Fr. S. Hunter's "Dogmatic

[1] C.T.S. Edition.

Theology," in three volumes, will instruct us intellectually about the good God Whom we are seeking to know better by our exercises of self-denial and prayer.

The works of St. Francis de Sales and St. Alphonsus are excellent spiritual reading, as is also the "Spiritual Combat," by Scupoli.

A book that ought to be often in our hands so that we may have the virtue of which it treats always in our hearts is "Humility," adapted by the late Cardinal Vaughan from da Bergamo's Italian work. We must remember that it is "the prayer of the humble that pierceth the clouds".

"The Degrees of the Spiritual life," by the Abbé Saudreau, translated by Dom Bede Camm, O.S.B., is very useful, and another book, lately published, "The Interior Life," edited by Tissot and translated by Mitchell, may help many. "The Paradise of the Christian Soul" [1] was a very favourite prayer book of Cardinal Manning, and contains many beautiful paraphrases of the "Our Father".

The Lives of the Saints and books by Saints lay open before us a vast field for exploration. One more book I must mention before I close this section, and that is the extracts from the works of the Flemish Mystic, Bl. John Ruysbroeck (edition Hello). If we are allowed to read it we shall see the heights to which the Holy Spirit leads some souls who consecrate themselves to prayer. Let us then begin to learn the rudiments of prayer, and let our constant prayer be, "Lord, teach us to pray".

"No path leads a soul sooner to the summit of perfection than obedience."

—St. Teresa, "Book of the Foundations".

[1] Burns & Oates.

INTENTIONS

For the Days of the Week, or for the Canonical Hours.

Serving God as my	In honour of	Giving thanks for my	In union with our Lord's	For the needs of	Gifts of Holy Ghost	To obtain the Virtue of
King	The Eternal Father	Creation	Circumcision	The Pope and Church	Wisdom	Humility
Lord	Our Blessed Lord	Redemption	Agony	The Bishop and Diocese	Understanding	Meekness
Teacher	The Holy Ghost	Sanctification	Scourging	The Priest and Mission	Counsel	Patience
Creator	The Blessed Virgin and St. Joseph	Vocation	Crowning with Thorns	Schools and Convent	Fortitude	Obedience
Friend	The Holy Apostles and my Patrons	Personal Graces	Via Crucis	All whom I can help	Knowledge	Charity
Father	My Guardian Angel and the Nine Choirs	Prosperity	Crucifixion	Sinners and Heretics	Godliness	Devotion
Spouse	All Saints	Adversity	Piercing of Sacred Heart	The Holy Souls	Fear of the Lord	Perseverance

(Taken from Fr. John Morris, S.J., "Instructions to Novices".[1])

IT is well to remind my readers that the Office is to be said, not read. Each word must be pronounced with the lips and tongue. Converts often

[1] Manresa Press.

do not realize this nor that indulgenced vocal prayers must be similarly said.

INTENTIONS FOR THE LITTLE OFFICE OF OUR LADY.

For Matins and Lauds :—

1. To honour God's attributes. Wisdom.
2. To honour the Blessed Trinity.
3. To honour the Incarnation.
4. For the first gift of the Holy Ghost. Wisdom.
5. To honour our Lord's Nativity.
6. To honour and plead His Betrayal and Agony.
7. To gain more knowledge of Mary.
8. In honour of her Annunciation (1st Joy).
9. In honour of and in compassion for Simeon's Prophecy (1st Dolour).
10. In honour of Mary's glory in her Immaculate conception.

For Prime :—

1. To honour God's Omnipotence.
2. To honour the Holy Angels.
3. To honour my Guardian Angel.
4. For the second gift of Holy Ghost. Understanding.
5. To honour our Lord's Hidden Life.
6. To honour and plead His Trials before Annas and Caiaphas.
7. In honour of the Nativity—our Lady's second Joy.
8. In honour of and compassion for the Flight into Egypt (2nd Dolour).
9. In honour of Mary's second glory—the Annunciation.

For Terce :—

1. To honour God's Goodness.
2. To honour the Apostles.
3. To honour my Holy Patrons.
4. For the third gift of Holy Ghost. Counsel.

5. To honour our Lord's Public Ministry.
6. To honour and plead His Condemnation to Death and Scourging.
7. To honour our Lady and congratulate Her on the Adoration of the Magi (3rd Joy).
8. To honour and compassionate our Lady in the Three Days' Loss (3rd Dolour).
9. To honour our Lady in Her Maiden Motherhood (3rd Glory).

For Sext :—

1. To honour God's Providence.
2. To honour St. Joseph.
3. For the Holy Souls in Purgatory.
4. For the fourth gift of Holy Ghost. Fortitude.
5. To honour our Lord's Passion.
6. To honour and plead His Coronation with thorns and Way of the Cross.
7. To honour and congratulate our Lady in the Finding in the Temple (4th Joy).
8. To honour and condole with our Lady in Her meeting Jesus on way to Calvary (4th Dolour).
9. To honour our Lady in the Thirty Years She dwelt with Jesus at Nazareth (4th Glory).

For None :—

1. To honour God's Mercy.
2. To honour the Blessed Sacrament.
3. To pray for the Clergy.
4. For the fifth gift of Holy Ghost. Knowledge.
5. To honour and plead our Lord's Three Hours on Cross—and His Death.
6. To honour and plead His Dereliction.
7. To honour and congratulate our Lady in the Resurrection (5th Joy).
8. To honour and condole with our Lady in the Crucifixion (5th Dolour).
9. To honour our Lady in our Lord working His First Miracle at Her request (5th Glory).

For Vespers :—

1. To honour God's Justice.
2. In honour of the Passion.
3. To pray for all Sinners.
4. For the sixth gift of Holy Ghost. Piety.
5. To honour and plead the opening of the Sacred Heart on the Cross, and the Descent from Cross.
6. To honour our Lord in His Resurrection.
7. To honour and congratulate our Lady in our Lord's Ascension (6th Joy).
8. To honour and condole with our Lady in the Receiving the Dead Body of Her Son from the Cross (6th Dolour).
9. To honour our Lady in Her Sanctification at Pentecost (6th Glory).

For Compline :—

1. To honour God's Patience.
2. To honour our Blessed Lady.
3. To pray for all Religious.
4. For the seventh gift of Holy Ghost. Fear of the Lord.
5. To honour our Lord's Burial.
6. To honour Him in His Ascension.
7. To honour and congratulate our Lady in the Assumption (7th Joy).
8. To honour and condole with our Lady in the Entombment of Her Son (7th Dolour).
9. To honour our Lady in Her glorious Coronation in Heaven (7th Glory).

[Taken from "Little Office of Our Lady," by Fr. Ethelred Taunton (Burns & Oates).]

MENTAL PRAYER.

ALL prayer is divided into two great classes. These two great divisions are :—

1. Ordinary Prayer.
2. Extraordinary Prayer.

Ordinary Prayer is divided into four stages, of which

1. *Vocal Prayer* is the first stage. As this is a short instruction on Mental Prayer we need say nothing about Vocal Prayer, except that it should always be uttered reverently, attentively, and devoutly, remembering the Majesty and Goodness of our God to Whom we speak. Mental Prayer begins with the second stage of Ordinary Prayer, viz. :—

2. *Meditation* or the prayer in which reflexion on the great truths of our holy religion plays a great part. Meditation is also called Discursive Prayer or the Prayer of Discourse. In this prayer a subject is chosen, divided into parts so that it may be more easily dealt with by the memory and understanding; the subject is then reflected upon with the reason, and the understanding is employed in order to bring forward motives which in their turn will influence the will to produce good resolutions. Every meditation must begin and end with prayer. We must think and reason in order to pray. As a rule, in meditation a considerable part of the time is given to thought and reasoning before the actual prayer. Such thought and reasoning should always lead up to some definite resolution, that is, to an act of the will. Those who have never practised the exercise of meditation will do well to buy some simple book of meditations in which directions are given how to meditate. There are very many excellent meditation books written by Fathers of the Society of Jesus. Any Catholic bookseller will recommend several.

3. *Affective Prayer* or Prayer of the Affections is the stage immediately succeeding to meditation. Mental Prayer in which the acts of will and affections are numerous, or wherein they occupy a great deal more room than do considerations and reflexions, is called Affective Prayer.

As a general rule the person who is praying dwells on one or at most two ideas all the time, this idea producing in the soul numerous lively affections.

Other secondary ideas may also be there, but one main point stands out, enabling the soul to produce acts of faith, hope, charity, contrition, humility, resignation, and generosity towards Almighty God. Père Poulain, S.J. (whose division of prayer into these four stages is here followed), says that intuition of the truths presented to our belief takes the place of the deductions used in meditation. Affective Prayer leads us on to

4. *The Prayer of Simplicity*, or the Prayer of Simple Regard. This stage of prayer is, if one may term it so, a more intense degree of Affective Prayer. In the Prayer of Simplicity, there is one thought or sentiment which occupies the mind practically all the time. The mind relishes this thought and continues to feed on it. It may disappear for a short time, but if it does it very easily returns. The Prayer of *Active Quietude* is another name given by some writers on prayer to this stage of Mental Prayer. It is also called *Ordinary* or *Acquired Contemplation*.

It is with Ordinary Prayer that those who use this book will be occupied. If God chooses to call anyone to Extraordinary Prayer, that is to *Infused Contemplation*, He will Himself inspire them with the necessary knowledge of whom to apply to for the counsel and guidance that they need.

Fr. Alban Goodier, S.J., in his preface to "Devotions for Holy Communion," [1] writes: "We are told in certain notes, written in the lifetime of St. Aloysius Gonzaga by one who knew the Saint well, that he learnt to pray, and even to rise to great heights of contemplation, by a very simple method. He had a prayer book that fed his mind with the thoughts that he most desired: he read it again and again, every time more slowly; gradually he found in a page what occupied him for an hour: gradually a line was sufficient; gradually, by careful attention of the mind, and by lifting his heart in affections, he passed from

[1] Burns & Oates.

a casual reader of a book to a man of profound contemplation."

. . . . . .

"Crede, dole, spera, grates age, dilige, adora,
Vulnera pande animae, donaque sancta pete."

"Believe, and grieve, and hope; thank, love, adore,
Show your soul's wounds, and holy gifts implore!"
(Latin Distich.)

NOTE ON THE PRAYERS IN THIS BOOK.

ALL the prayers in this book are to be used not vocally but mentally. That is to say, the person who would use them must, first of all, seek a quiet place and sufficient space of time to make prayer, not less than fifteen minutes. Half an hour is better, and an hour is best of all.

1. Realize God's Presence, make an act of faith in it, an act of love to Him and sorrow for past sin, and ask for an increase of love and knowledge of Him.

"O my God Omnipresent, I believe Thee present within me. I adore and love and thank Thee, and grieve for all my sins by which I have offended Thee. I wish to seek this audience with Thee for Thy Glory and the intentions of the Sacred Heart of Jesus Christ. Fill me with Thy Good Spirit. May the fruit of this prayer be an increase of loving knowledge of Thee and hatred of self."

2. Read the prayer through, if desired, and then take each clause and make it your own, enlarging it, and making it fit your own needs.

3. If you are dry and arid, turn the dryness and aridity into prayer. Say, "O my God, I cannot pray. I wish to do so. Let me learn patience. Speak Thou to me. Thou art within me just as much as when I feel able to pray. I shall remain with Thee even if I must be dumb before Thee, as a beast. Glorify Thyself in me and teach me to pray."

4. If you receive graces of consolation and spiritual fervour, try to use and not to abuse such favours. Thank God for them, and ask Him to let them prepare you for your next temptation and time of trial.

5. Never mind if different trains of thought, and affections other than those expressed, arise. If they do, dwell on them if they help you, as it is God, the Holy Ghost, the Teacher of prayer, the Illuminator, Who suggests them.

6. Finish your prayer always with an act of thanksgiving for graces received, of sorrow for faults, and of renewed self-oblation and consecration.

7. Sometimes one passage from Holy Scripture or pious book affords matter for Mental Prayer for months; sometimes new subjects must be used each day. If a text or an aspiration "feeds" you, use it constantly. Suck all the sweetness out of it that you can.

8. Use the heart and the affections more than the brain. Sometimes in times of dryness and aridity, or if one is tired, after the Preliminary Prayer of the realization by faith of the Presence of God, say the Veni Creator, or Veni, Sancte Spiritus, and then just remain still and do not try to think very much but do as follows:—

1. Withdraw from exterior things, inwards.
2. Withdraw from self, inwards.
3. Say to God, "My God, my only Good," and then rest quietly, for a short time, in the ocean of His Charity.

This must *never* be done without previous prayer to the Holy Spirit, or to the Blessed Trinity, or our Lord Jesus Christ. It would be to lay oneself open to great danger to place oneself in a receptive attitude without a previous direct prayer to Almighty God.

This method should only be tried occasionally, and not till a person has practised Mental Prayer (and learned some of its lessons) for some space of time.

9. Remember Mental Prayer is simply loving con-

verse with God. We do not prepare beforehand the conversation we hope to have with our best friend, nor do we plan out how we shall say it. Let us above all be simple with God, our Best Friend; simplicity does not of course exclude reverence and holy fear. The best preparation for prayer is to keep oneself in the Presence of God by loving thoughts of Him, and by Ejaculatory Prayers at all times.

THE MOUNTAIN OF MYRRH.

(The Hill of Purgation.)

EXERCISES under this heading are for those who are beginning to aim at perfection; for those souls who have heard our Lord say, "I, if I be lifted up from the earth, will draw all things to Myself," [1] and who, drawn by the Holy Spirit of God, have cried, "Draw me, we will run after Thee".[2] Those who are beginning to practise the interior life find it necessary to exercise themselves for some time (the length of time varies with each soul) in acts of contrition for past sin and of detestation of all sinful habits, and in acts of faith and hope in the mercy and goodness of God in granting us the Passion and Death of our Lord Jesus Christ as the means of perfectly satisfying for past sin. Penance and mortification is the staff on which we support ourselves as we climb the first ascents of the Hills of the Lord. These acts of sorrow for past sin are to be accompanied by acts of love to Jesus Christ for suffering on our behalf, and by many prayers to the Holy Spirit to stir up in us His gifts of piety and holy fortitude and to give us the grace of true and abiding sorrow for sins. While a soul is in the way of purgation her stand must always be on Mount Calvary, the Mountain of Myrrh—where in union with the Blessed Magdalen and the penitent thief she pours out tears of sorrow for past sin over

[1] St. John xii. 32. [2] Cant. i. 4.

the Feet of Jesus crucified—and the hill of frankincense, where her acts of contrition and love ascend to God the Father, in union with the mental and physical sufferings of the Lamb of God; and, as the soul pleads the merits of her Redeemer, the mercy of God is poured out on her, and she is accepted in Him, the Beloved, and wholly restored to the Friendship of God the Father and that of the Paraclete, and thus enabled to continue her ascent Godwards. On Mount Calvary she takes her place by Mary Immaculate, the Refuge of sinners, and the spirit of grace and prayers is poured out on her so that she makes her first essays in contemplation. "They shall look on Me, Whom they have pierced: and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him, as the manner is to grieve for the death of the First Born . . . in that day there shall be a Fountain open . . . for the washing of the sinner . . . and they shall say to Him: What are these wounds in the midst of thy Hands? And He shall say: With these I was wounded in the house of them that love Me. . . . And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on My Name, and I will hear them. I will say: Thou art My people: and they shall say: The Lord is my God."[1]

PRAYERS OF SELF-OBLATION.

I.

1. MY Lord and my God it is my desire to give myself of my own free-will wholly to Thee for I am not mine own but bought with the price of Thy Precious Blood.

[1] Zach. XII. and XIII.

2. I am Thine by Creation, and Redemption, and by incorporation into the Holy Catholic Church, the Mystical Body of Jesus Christ, by Holy Baptism.

3. I believe Thou art calling me to a life of closer union with Thee, my First Beginning and Last End.

4. I wish to please Thee in all things, and henceforward to seek first Thy Kingdom, and to do all for Thy greater Glory, and the intentions of the Sacred Heart of Jesus Christ, as the Holy Spirit shall direct me.

5. I believe that however sinful my past has been, however much I have disregarded Thy claims upon me, however often I have said, "I will not serve," however often I have chosen evil instead of good, yet at this present moment Thou hast put into my heart the desire for perfection, and that, as Thou art the Author of this desire, so I believe Thou wilt also give me grace to carry this desire into practice.

6. My Lord and my God I do believe this, help my unbelief, and accept the oblation I now make of myself to Thee.

7. I thank Thee for putting this desire of closer union with Thee into my heart.

I thank Thee for the faith I have that Thou wilt enable me to correspond with Thy grace.

8. How good art Thou to those who believe in Thee! Help me now to make again the renewal of my Baptismal vows. I do so as simply as I can.

9. My God, Thou art All, and I am nothing, and can do nothing. I have nothing whatever of my own. Most Blessed Trinity, I offer myself anew to Thee to be Thine, now and for ever—in life, and in death, and in eternity. For Thy love, and to please Thee, I renounce anew the Devil, the World, and the Flesh.

10. Take me now for Thine own, and help me, each hour of my life, to know Thee more, and love Thee more, O God, Most Blessed Trinity in Unity!

It is life eternal to know Thee and Jesus Christ

Whom Thou hast sent. Thy Will be done in me, my God, in time and eternity. Amen.

CONSECRATION OF ONESELF TO THE SERVICE OF GOD.

(St. Teresa.)

"O MY Sovereign Good! Hear my prayer! May the happy day come when I shall be able to pay Thee at least a fraction of my immense debts! Hasten the hour, O Lord, when at last it shall be given to Thy servant to render Thee some trifling service. There have been other women who have proved their love of Thee by heroic actions: and I am only good for talking. Therefore is it, O my God, that Thou wilt not employ me in works. Thus, instead of immolating myself in Thy service, I have nothing but words and desires. Moreover, my tongue, it is not free, alas! and I may perhaps abuse its use. I beseech Thee, strengthen Thyself my soul, and begin to dispose her, O Sovereign Good, O Adorable Jesus! Let not Thy Providence delay; may It quickly furnish me with favourable opportunities of working for Thy Glory! To receive so much and give nothing in return is a martyrdom to which I succumb! Let it cost what it may, Lord, do not allow me any longer to appear before Thee with such empty hands, since Thou art to measure the reward by the works. Behold my life; behold my honour and my will; I have given Thee all, I am Thine; dispose of me according to Thy good pleasure. I feel, O my tender Master, all my weakness. Keep me near to Thee, and I shall be able to do all things; but however little thou dost depart from me, I shall immediately find myself again as formerly, on the way to hell."

(From "Practice of Mental Prayer," Père Alphonse, O.C.D., translated by Fr. Jerome O'Connell, O.C.D.)

PRAYER OF SELF-OBLATION.

II.

[The compiler found this prayer in MS. and does not know its author.]

"I GIVE Thee back, O merciful Maker, my whole being; either to be what thou wilt or to be nothing at all; to love Thee or not to live at all.

"I offer to Thee, O Pious Redeemer, my sins to pardon, my works to perfect, my will to purify.

"I offer to Thee my wounds to cure, my soul to cleanse, and my spirit to comfort.

"I offer to Thee, O Holy Spirit, my intentions to rectify, my inclinations to sanctify, my affections to Deify.

"Finally I offer all for One, I give all to One, and all I desire is to be all one with Thee, my All and only Lord and Love!"

OBLATION TO ALMIGHTY GOD.

III.

[The compiler found this prayer in MS. and does not know its author. It was headed "XVI Century Benedictine".]

"TAKE my will totally to Thee, O my God! Govern it absolutely, and submit it perfectly to Thine own. And because I cannot deliver it up, O my Dear Lord, as Thou desirest, take it from me by violence, cut off all impediments, break all my fetters for me; bring me forcibly and bend me absolutely to a blessed conformity to Thy Will and Pleasure. Let my whole employment in life be the practice of this point. Let me neither think of pain nor look upon recompense, but resignedly behold Thee, because Thou art in Thyself so Good, so Great, so Glorious, so Amiable, so Admirable!

"I give up my will, O Divine Artist, to be plunged, purified, polished, hammered, filed, and fixed in the Furnace of Thy Love. O do with it and with me as Thou best knowest and pleasest! It is for this that I now come to prayer, and for this only, that I may be taught this happy lesson of denying my own will and of doing Thy Will."

The Same Act Condensed.

"LORD, I put my will and all that concerns me, inwardly, outwardly, temporally, and eternally, into Thy Holy Hands. Dispose of all as Thou pleasest, and direct me in all to do Thy Divine Will."

. . . . . .

"Be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect Will of God." [1]

ACT OF SELF-SURRENDER.

(Fénélon.)

"O MY Good God, I leave myself in Thy Divine Hands. Turn about this clay, turn it in this way or in that, according to Thy pleasure. Give it a form, then, if Thou pleasest, break it in pieces; it is Thine, it has nothing to say, it is enough that it answers all Thy purposes, and that nothing resists Thy Good Pleasure, for which it was created. Enjoin, demand, forbid. What wouldst Thou have me to do? What wouldst Thou have me forbear? Whether exalted or debased, in comfort or in suffering, employed in Thy service or useless in everything, I will equally adore and praise Thee, sacrificing all self-will

[1] Rom. xii. 2.

to Thee. I have nothing left, but with Thy Blessed Mother I desire to say from my heart—be it done to me according to Thy Word. Amen."

. . . . . .

"Ecce ego, Domine, quia vocasti me!"

PRAYER FOR UNION WITH GOD.

"Et Ego si exaltatus fuero a terra, omnia traham ad Me Ipsum."—St. Joan XII. 32.

"Nemo potest venire ad Me, nisi Pater, Qui misit Me, traxerit eum."—St. Joan VI. 44.

"Trahe me: post Te curremus in odorem unguentorum Tuorum."—(Cant. Cant. I. 3).

DRAW me, my Lord and my God, to Thee:

1. Draw me from sin and sinful habits by giving me hatred of sin and true contrition, that precious gift of pious mourning and weeping, which descendeth from Thee, O Heavenly Father, the Father of Lights, with Whom there is no change, nor shadow of alteration, from Whom every best gift and every perfect gift comes down.

Draw me to Jesus, for I cannot go to Him unless Thou draw me, O Heavenly Father.

Draw me to Him, True God and True Man, Emmanuel, God with us.

In the prayer of Jesus I ask—in His words and Name—[Pater Noster]. I ask so that my joy may be full, for whatever we ask in His Name, He, Thy Co-equal Word, the Truth, has told us we shall obtain. I ask for this perfect gift of being drawn by Thee, O Father, through Jesus Christ, by Thy Holy Spirit—the Spirit Who is One with Thee and with Jesus—drawn from

(1) Sin—by true contrition and penance and pardon;

(2) Creatures—by holy indifference and detachment;

(3) Self—by hatred of myself who am nothing, and can do nothing, who have nothing, to THEE WHO ART ALL.

2. Draw me to Thee through Jesus. Jesus is *The Word of the Father* sent *to show us The Father.*

Father of Jesus, draw me by the Mission and Advent of Thy Word—by the emptying of His Glory in His Incarnation, Birth, Infancy, Exile, Hidden Life, Youth, Labours, Toils, Tears. By His Home Life, His Public Ministry, His Doctrine, His Corporal and Spiritual Works of Mercy. Draw me by His Passion

(*a*) In Soul.

(*b*) In His Holy Body.

Draw me by what He suffered in Himself; by what He suffered in the dolours of Mary.

Draw me by

(1) His Agony. Spiritual Loneliness. Apprehension and Fear. Depression of Spirit. Bloody Sweat.

(2) His Betrayal. Denial by St. Peter. Condemnation to Death.

(3) His Scourging and His Shame.

(4) His Mockery and Coronation with Thorns.

(5) His Carriage of the Cross.

(6) His Crucifixion (*a*) Pains of Body.

(*b*) Interior Desolation.

His Wounds. His Precious Blood dripping from Him.

(7) His Death.

Draw me to Thee, through these things which Jesus has suffered in the Flesh.

One me to Jesus, The Truth, then shall I believe rightly.

One me to Jesus, The Way, then shall I walk rightly.

One me to Jesus, The Life, then shall I live.

Draw me through this union with Jesus, through

the veil of the Flesh, into the Holiest, through the Sacred Humanity to the Divinity.

3. Draw me by union with Jesus, the Fairest of all the Sons of men, from any attachment to creatures. Let me despise all and count all well lost if I may find Him, the Head of all Creation.

4. Draw me from myself. Let me leave myself for Thee. Teach me holy hatred and scorn of myself. Teach me to go out of myself to enter into Thee, my God, my Father, through Jesus, by prayer and Sacraments, through filling me with the Holy Spirit, the Spirit Who proceeds from Thee and Thy Co-equal Word, the Spirit of Jesus.

5. Draw me to Thy Divine Unity, O Blessed and Adorable Trinity.

Let me leave all.
Let me find All,
And be possessed by,
And possess ALL.
Deus Meus and Omnia!

ANOTHER PRAYER FOR UNION WITH GOD.

O MY God, I believe that Thou Art, and that because of Thy Goodness, Power, and Charity, I (and all creatures) now live, and move, and am.

I believe that Thou Art Who Art. Thou art All and I am nothing, and I can do nothing of myself, and I have nothing, therefore my God it is, that *now* and *always*, I wish to desire nothing save Thee and that which will most securely, and speedily, and efficaciously promote my union with Thee, my First Beginning and my Last End. Give me then such a goodwill towards Thee, my God, that I may desire with my will—no matter what my feelings may be—those special trials, and crosses, and afflictions, which, in Thy Wisdom, are necessary for me and which therefore will be means of

grace for me. Let me then desire desolation, and sorrow, aridity, and insensibility equally with consolation, joy, sensible fervour, and devotion, if such things are useful to me in Thy Divine Providence.

I believe that Thou art always in me by Thy Presence of Essence and Power, O Triune God. I desire always also to possess Thee by Thy Grace.

"*Cast me not away from Thy Presence.*"

I believe that he "who is joined to the Lord is one spirit with Him". Send to me then anew Thy Holy Spirit, O Eternal Father, Who proceedeth from Thee and Thy Co-equal Word that I may ever be joined to Thee my Lord and my God, my God and my All.

"*Cast me not away from Thy Presence, and take not Thy Holy Spirit from me.*"

I believe that Thou Who art Charity Itself, seeking not Thyself but us, lovest me. Because Thou dost love me, O my God, O Charity, I wish to love Thee.

Help me to *love* Thee "in whom I *believe*". I *hope* Thou wilt help me to love Thee, for Thou art Omnipotent, able to do all that Thou wilt.

I believe that "he who hopes in the Lord is not confounded".

Give me then this gift so necessary to me of holy hope, and childlike, simple, trustful confidence in Thee, my God, Supreme Goodness.

I believe that "all things work together for good for those who love God". Help me to love Thee, my God, that I may experience this truth in myself.

Because I wish to love Thee I am sorry for all my sins and infidelities, my negligences and omissions, by which I have offended Thee, O Supreme Goodness—with Thy help I hope that I shall never separate myself *deliberately* from Thee again, though, being what I am, so weak and frail, I must betray Thee unless Thou keep Thy Hand on me.

I know, through Thy merciful revelation, that "Thy

will *is* my sanctification," and therefore, I hope that Thou wilt keep me from falling, and this, for Thy honour and glory, more than for my own sake—for Thou hatest sin because of the insults to Thy Majesty and the offence and ingratitude to Thy goodness.

O my Creator, bow down to me Thy creature!

O my Father, shew mercy to me Thy child!

O my Saviour, be the Friend of me, the chief of all sinners!

O my Sanctifier, make me holy so that I may fulfil the end for which I have been created!

Most Blessed Trinity, have mercy on me, and help me to know Thee, to love Thee, and to serve Thee, and to be united to Thee here by grace. Grant me this through the Incarnation and Passion, the Death and Resurrection of Jesus Christ, for this is Thy will, O Eternal Father, which I pray may now and ever be done in me, by the power of the Holy Ghost, through the oblation of Jesus Christ and His merits applied to me, through and in the Holy Catholic Church, the Bride of Him, Who is Emmanuel, God with us. In this Holy Church I hope to live and die and so attain to Glory, where I may praise Thee most adorable Trinity, my first Beginning and last End, throughout Eternity. Amen.

"In Te Domine speravi, non confundar in aeternum!"

. . . . . .

"O Dieu de verité pour qui seul je soupire,
Je me lasse de ouïr, je me lasse de lire,
Mais non pas de Te dire
C'est Toi seul que je veux."

(Modern French, author unknown.)

"J'ai aimé, j'ai pêché, j'ai souffert;
Ayez pitié de moi, O mon Dieu."

(Count of Burgundy, 12th cent.)

ACTS OF CONTRITION.

I.

"LET us search our ways, and seek, and return to the Lord."—Lam. III. 40.

"1. I weep and my eyes run down with water: because the Comforter, the Relief of my soul, is far from me."—Lam. I. 16.

"2. Why, O Lord, hast Thou retired afar off? why dost Thou slight us in our wants, in the time of trouble."—Ps. IX. 22.

"3. Who can understand sins? from my secret ones cleanse me, O Lord: and from those of others spare Thy servant."—Ps. XVIII. 13.

"4. For Thy Name's Sake Thou wilt pardon my sin: for it is great."—Ps. XXIV. 11.

"5. I have acknowledged my sin to Thee, and my injustice I have not concealed. I said I will confess against myself my injustice to the Lord."—Ps. XXXI. 5.

"6. I am ready for scourges: and my sorrow is continually before me."—Ps. XXXVII. 18.

"7. Wash me yet more from my iniquity, and cleanse me from my sin.

"8. For I know my iniquity, and my sin is always before me.

"9. Turn away Thy face from my sins, and blot out all my iniquities.

"10. Cast me not away from Thy face; and take not Thy Holy Spirit from me."—Ps. L.

(*a*) God be merciful to me a sinner.

(*b*) God be merciful to me the sinner.

(*c*) God be merciful to me the most ungrateful of all sinners.

(*d*) Give me the contrite and humble heart Thou wilt not despise.

(*e*) Give me the afflicted spirit which is the sacrifice Thou wilt accept.

Father, forgive me for Jesus' sake.

Jesus, forgive me for Thou didst die for me.

God, the Holy Ghost, Whom I have grieved, resisted, and quenched, return to me and never leave me. Work in me abiding sorrow for sin.

ACTS OF CONTRITION.

II.

1. FATHER of Jesus, I have sinned against heaven and before Thee; I am not now worthy to be called Thy child.

2. Thou hast created me to know Thee, to love Thee, and to serve Thee, that I might share Thy glory and bliss for all eternity.

3. I confess that I have sinned against Thee, my God, by thought, word, and deed, by omission. I have thwarted all Thy gracious plans for me—I have said, "I will not serve"—I have disobeyed Thee: I have driven the Holy Spirit from me; I have caused the sufferings and death of Jesus Christ and yet Thou lovest me!

4. I have defied Thy Omnipotence,
despised Thy Mercy,
outraged Thy Majesty,
insulted Thy Goodness,
tempted Thy Patience,
scorned Thy Charity,
provoked Thy Holiness,
dishonoured Thy Purity,
mocked Thy Wisdom,
and yet Thou lovest me!

5. I have wasted Thy gifts; I have sinned by myself and with others; I have thrown away my claim to Heaven; I have broken the Heart of Thy Jesus and mine; I have chosen the friendship of the Devil, Thine enemy and mine; I have defiled the Temple of Thy Holy Spirit—and yet Thou lovest me!

6. Father of Jesus, I have sinned against Heaven and before Thee, I am not now worthy to be called Thy child, but my sins are finite and Thy mercy is infinite. There is no limit to it unless I limit it. I repent with my whole heart because Thou lovest me and I humbly beg Thy pardon for Jesus' sake and the grace of entire amendment through the gift of the Holy Spirit. Thou lovest me, let me now begin to love Thee! It is for Thee to make me a true penitent. Let me love much who have sinned much!

ACTS OF CONTRITION.

III.

BEHOLD, O God, our Protector, and look upon the Face and Heart of Thy Christ, and then, look in mercy and compassion upon me His most unworthy spouse for whom He was willing to suffer and die. Behold that Face—before which the angels veil their faces—and remember how in the Passion of Thy Son Thou didst permit it to be bruised, covered with and defiled by spittle, bathed in blood and tears in order that thereby atonement might be made for those sins for which I deserve to be cast off from Thee for ever. I humbly offer Thee, Eternal Father, all the sufferings which Jesus endured in His Holy Head and Face in reparation for all the sins which I have committed by thought and speech. O grant me grace to bring every thought into captivity to Jesus Christ. I ask it by all He suffered when His Holy Head was crowned with thorns. By all He suffered, when He was blindfolded and struck by the soldiers on His Holy Mouth, I implore the grace of perfect contrition for all my sinful looks and words. I offer Thee each holy word He ever uttered in reparation for my sins of the tongue. I offer thee the sufferings of His Holy Eyes to gain for myself the pardon of all my sins committed with the sense of sight. I offer Thee all He suffered

with His Holy Ears in satisfaction for all the sins I have committed with the sense of hearing. O grant me custody of all my senses. Let my senses henceforward be instruments wherewith to praise and glorify Thee.

I offer Thee all Jesus suffered in His awful thirst in satisfaction for the sins I have committed by eating and drinking—grant me true temperance and moderation in the use of Thy creatures of food and drink.

I offer Thee, Eternal Father, the Sacred Heart of Jesus and all that He suffered therein throughout the whole three and thirty years of His mortal life in reparation for all the sins I have committed by wicked deeds. Forgive me all my ill-will, all my malice, all my sins against faith and religion. May the wound in the Sacred Heart, and the Precious Blood that flowed therefrom, be a perfect reparation for all my disobedience to Thee and to Thy holy commands and wishes. Eternal Father, behold the Face and Heart of Thy Christ, my Advocate, and then behold me and grant me that for which He suffered, true contrition and full pardon and absolution. Give me the humble heart of a true penitent. May my heart henceforward only beat in union with the Sacred Heart of Jesus in loving adoration of Thy Divine Majesty. May it henceforward be a temple in which Thy Holy Spirit shall delight to dwell. May Jesus delight to visit it in Holy Communion. May Our Lady and the Saints and Holy Angels obtain my entire conversion!

PRAYER ON THE PASSION BY ST. BRIDGET.

O MOST sweet Lord Jesus, True Vine full of flower and fruit, remember that exceeding abundant pouring forth of Thy Precious Blood, which Thou didst shed so plentifully from all parts of Thy Holy Body, like a cluster of pressed grapes, when on the cross Thyself, all alone, didst tread the winepress,

and out of Thy Pierced Side didst give us water and wine to drink, not leaving behind so much as one drop. Like a bundle of pure and precious myrrh, Thou wast hung upon the cross on high; at which time, the moisture of Thy bowels was dried up, the marrow of Thy bones wasted away, and Thy moist, tender, and delicate Body, wholly fainted and failed. O my most sweet Lord Jesus, by this most liberal shedding of Thy Precious Blood, by Thy bitter Death and Passion, and by all Thy sacred wounds, be pleased to wound my heart with that tender love, wherewith the holy heart of Thy most blessed Mother was wounded under the cross, so that tears of love and penitence may be my bread day and night. Convert me wholly to Thyself, that Thy Heart may be to me my abiding dwelling-place. Let my whole conversation to the end of my life be pleasing and acceptable to Thy Divine Majesty; and so praiseworthy, that this mortal pilgrimage being ended, I may be admitted into Thy everlasting glory, to praise and adore Thee, my Sovereign Lord, in the sweet company of Thy holy Angels and Saints, for ever and ever. Amen.

O most gracious Lord Jesus, be favourable to me, a sinner!

"Recordare Jesu Pie,
Quod sum causa Tuae Viae,
Ne me perdas illa die!"

AN ACCUSATION OF ONE WHO HAS SINNED GRIEVOUSLY.

(St. Gertrude.[1])

O ALMIGHTY and Eternal God, behold I, a miserable, unworthy, and faithless sinner, so often and in such manifold ways a rebel and ungrateful to Thee, come unto Thee, my Creator and my

[1] "Prayers of St. Gertrude" (Burns & Oates).

Redeemer, accusing myself and confessing before Thee all my abominations and many crimes. In the spirit of humiliation and with truly contrite heart I confess before Thee that I have many times blasphemed Thy Holy Name, and transgressed Thy just commandments, and set at naught Thy will, and rendered vain all Thy gifts and all Thy work within me, and polluted my whole soul and my body, and perverted to Thy dishonour Thy graces and Thy benefits, and offended Thee in numberless ways by my sins and my iniquities. And, alas, I have too long or too stubbornly continued in these most grievous and heinous sins, in this malice and perfidy, abusing Thy tenderness, leading my heart astray and defiling all my soul. And I have not only drawn away from Thee my own soul, but many other souls which Thou hast purchased with Thy most Precious Blood, and which I have led from Thee by evil example and persuasion, and given over to the devil to be slain. Behold, O Lord my God, Thy wicked enemy lies prostrate at Thy Feet; behold in Thy power this perverse and recreant sinner, who of his own accord gives himself up unto Thee. Do with me whatsoever seemeth good to Thee; for with resolved will I submit myself to the rigour of Thy justices, prepared to endure whatever vengeance Thou willest to exact from me; only, do Thou show Thy mercy on me, and receive me into Thy favour. For art Thou not my Father, Whose compassion knoweth no bounds, Whose loving kindnesses are infinite? And although I have rendered myself unworthy to be called Thy son, yet do I acknowledge no other Father than Thee alone. Wherefore I cast myself at the feet of Thy mercy, and implore Thee, by Thine omnipotence, by Thy wisdom and Thy goodness, to pardon and forgive my most grievous sins. Receive me now once more to Thy favour, O Thou Sweet Jesus, Son of the Living God, Who art appointed our

Advocate, the one Mediator between us and Thy Father. I beseech Thee by that charity which drew Thee down from heaven into the Virgin's womb, and constrained Thee thence to the passion and ignominy of the Cross; I beseech Thee by all the scorn and insult heaped upon Thee, by each one of the drops of Thy most precious blood shed for us; obtain for me the pardon of all my sins, and reconcile me fully with Thy Father. Amen.

ACTS OF GRATITUDE AND CONFIDENCE.

"Sanguis Christi, inebria me!"

1. "A BLOODY Spouse art Thou to me," O my Jesus, for Thy apparel is red[1] and Thou hast "trodden the winepress alone" when Thou didst become my Saviour. In Thy love and Thy mercy Thou hast redeemed each one of us and Thy garments are dyed with Thine own Life Blood. I adore, I praise, I bless and thank Thee for shedding Thy Precious Blood when Thou wert but eight days old. I implore the grace of a childlike obedience, O my Spouse, through the Blood shed in Thy circumcision. I am confident that Thy one desire is to be to me, now and ever, a Jesus.

2. O my Spouse, Thou didst agonize in the garden to atone for my constant infidelities to grace, and for all my treachery. I would no longer betray Thee into the hands of Thine enemies. I adore Thy Precious Blood wrung from Thee in Thy bitter Agony, O Friend of Sinners—I am confident that Thou wilt give me ever the grace to remain faithful unto death. I thank Thee for meriting for me the graces of prayer and resignation to the Will of Thy Heavenly Father, by Thine Own prayer and Bloody Sweat.

3. O my Spouse, Thou didst give Thyself up to be

[1] Is. LXIII. 2, 3.

scourged for me. Thy Holy Body was torn. Thou wert covered with wounds and bruises and there was no soundness left in Thee. How can I doubt then that Thou lovest me and hast perfectly satisfied for all my sins of bodily self-indulgence, of sloth, gluttony, and lust? O Thou, my Surety, may I never forget Thy kindness. "Only remember Me, when it shall be well with thee,"[1] Thou criest. O Scourged Jesus, teach me what is true gratitude, what is true love!

4. O my thorn-crowned Spouse, Thy "Head is full of dew, and Thy locks of the drops of the night"[2] of Thy Passion. Thou my Beloved, my King, art ruddy, for Thou wert crowned King of Martyrs for me to merit for me holy fortitude in bearing Thy reproach. Live and reign in me, my Jesus, and give me grace to endure the cross and despise the shame out of gratitude to Thee Who shed Thy Blood so willingly for me. Blessed be Thy Precious Blood!

5. O my Spouse, bearing my infirmities and carrying all my sorrows, led as a sheep to the slaughter all the bitter road to Calvary, Thy cross was so heavy for Thee that it forced Thee to the ground! How shall I thank Thee for taking upon Thee all the weight and the shameful burden of my sin. Thou didst fall that I might be raised from the mire of sin and the deep of despair. Thou didst ascend the steep hill of Calvary that I, by grace, might ascend the fragrant mountain of prayer. I thank Thee for every drop of blood Thou didst shed on the Via Dolorosa. Thy Blood be on me, and all my works, O Jesus, most compassionate Spouse!

6. O my crucified Spouse, "show me O Thou, Whom my soul loveth, where Thou liest in the mid-day?"[3] Show me Thy Hands and Feet which my sins have pierced. Show me what my sin has done to Thee. It has made of Thy Hands and Feet, and

[1] Gen. xl. 14. [2] Cant. v. 2. [3] *Ibid.* i. 6.

Head and Side, fountains flowing with Thy Life Blood for the cleansing of my sin and the blotting out of my iniquity. Thou art our "Brother and our Flesh," [1] our King and our Lord, our Surety and our Refuge, our Friend and our Master, our Spouse and our Jesus, and we have raised Thee up on the gibbet of the Cross.

O most Sweet Jesus, be not to us a Judge but a Saviour!

We adore Thee, O Christ, and we bless Thee because by Thy Holy Cross Thou hast redeemed the world.

7. O my Spouse, I adore the Wound in Thy riven Side, and I enter therein that I may learn how much Thy Sacred Heart loves me. There let me be purged, and cleansed, and washed, and inebriated by Thy Precious Blood. Thou hast shed Thy blood for me, my Jesus, would that I could really desire to shed mine for Thee. At least let me learn in the Wound of Thy Sacred Heart to live as becomes one who is not her own but bought with the price of the most Precious Blood of the Son of God, Who loved us and delivered Himself up for us all.

"Thou art worthy, O Lord, to take the book, and to open the seals thereof; because Thou wast slain, and hast redeemed us to God, in Thy Blood, out of every tribe, and tongue, and people and nation. And hast made us to our God a Kingdom and priests." [2]

"Ave Sanguis, Jesu Christi . . . qui in cruce profluxisti ex aperto latere, et ab omni abluisti totum mundum crimine. Ablue, sanctifica et custodi animam meam in vitam aeternam."

"Pie Pelicane, Jesu Domine,
Me immundum munda Tuo sanguine,
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere."

"Te, ergo quaesumus Domine, Tuis famulis subveni: quos pretioso sanguine redemisti."

[1] Gen. xxxvii. 27. [2] Apoc. v. 9.

A COMPACT WITH ALMIGHTY GOD.

(Composed by Archbp. Philip Rosenius and F. Mart: of the Mother of God, discalced Carmelite.)

[Taken from "Paradisus Animae Christianae".[1]]

"O MOST bountiful Father of mercies, my God, my Lord, my Creator! From Thee, by Thee, and in Thee are all things; for in Thee we live and move and are, and, therefore, in right of Thy Supreme Dominion over us all things serve Thee. Hence it is that I also am Thine, as I now give Thee myself, by a perpetual engagement, to be Thy servant for ever; that every moment of my life, and all that is within me and around me, may bless Thy Name. But as the necessities of this life do not admit of my mind being incessantly occupied in Thy Praises, I desire, O Lord, to establish with Thee this compact. Whenever I look up to the sky, or strike my breast, or behold a sacred image; whenever I hear the clock or the signal for Mass, or the elevation of the Most Sacred Host, or take in my hand a rosary or a prayer book; whenever I feel tempted by the flesh, the world, and the Devil, in anything affecting faith, hope, charity, chastity, patience, humility, etc., I declare once for all, that I wish to make and exercise, in the best form and manner possible, these acts following, though I may not perhaps recollect it at the time.

"On such occasions, I say from my heart, *I rejoice and give Thee joy* for Thy infinite perfections, that Thou art Who art, a God supremely powerful, wise, good, merciful, just, etc. The Supreme Good of the rational creature; that Thou needest nothing, for Thou art happy enough in Thyself, and sufficient for Thyself, while all our sufficiency is from Thee.

"I rejoice, too, O Lord, for the good works ever

[1] "Paradise of Christian Soul" (Burns & Oates).

heretofore, this day, or hereafter to be done for the love of Thee, and for all others which could be done by those whom Thou hast and couldst have created ; and this with all the perfection of which I am capable.

"I rejoice for what our Lord Jesus Christ, our Lady, the Holy Angels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, all the Saints, and all the Faithful have done for Thy Glory ; for the love they will eternally bear Thee, and the praise they will give Thee for ever. I *offer* Thee all the sacrifices of the Holy Mass, hitherto and hereafter to be celebrated in the Church, even to the consummation of the world ; and this with the intention of *adoring* and *praising* Thee as a God of supreme majesty, power, wisdom, and goodness, as well as of *giving Thee thanks*, of propitiating Thee, and of obtaining from Thee the blessings of grace and glory.

"From my heart, too, *for love of Thee*, I am *sorry* for *all and each of my sins*. Of Thy Infinite Mercy I hope for forgiveness. And, by Thy grace, I purpose never more to offend Thee.

"I am sorry, too, for the many sins committed, by what persons soever, from the beginning of the world until now, and for the heavy offence they have given Thee. From my heart I wish that my blood could in some degree compensate for them. Oh, that every moment of eternity, the Holy Angels and all the Blessed might render Thee a thousand acts of obedience for every sin !

"For love of Thee, I *forgive* from my heart all who have in any way whatever offended or injured me, and for every offence I wish they may obtain from Thee some especial favour or blessing ; and oh, that they themselves may never incur Thy displeasure.

"Into Thy Hands I *commit myself* and all that I have, especially the end for which I live, that Thou mayest dispose of me, in time and in eternity, as a thing entirely Thy own, as Thou pleasest and determinest to be for Thy greater glory.

"Lastly, I *offer Thee* however and whatever I best can, but chiefly the Life, Passion, and Blood of our Lord Jesus Christ, in thanksgiving for all the blessings of body and of soul which I have hitherto, or shall hereafter receive from Thee; especially the charity with which Thou hast loved me from all eternity, and for obtaining the gift of final perseverance, that I may be inseparably united to Thee.

"This very act in all its parts, with all that they contain implicitly, I wish confirmed whenever I make any of the signs which I have already or may hereafter resolve upon; nay, every time that any creatures are, or can be produced by Thee; whenever I draw my breath, and lastly, as often as it can be possibly or imaginably be repeated or multiplied, and this purely for love of Thee, and for all conceivable ends that are holy and good.

"What I have said, O Lord, I wish said, done, accepted, and confirmed with the utmost permissible fruit, affection, and effect."

[This act should be offered at stated times, but it should be very often repeated by the mere mental direction to it of a single thought, or by saying, "O Jesus," or "My God and my All," or any holy phrase determined upon.]

A LITANY OF THANKSGIVING.

[This may be useful in times of depression, as there is nothing routs the evil spirits of despair and despondency so quickly as a brave act of gratitude for God's Goodness.]

Ant. I will bless the Lord at all times, His praise shall be always in my mouth.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.

Christ, graciously hear us.
God the Father of Heaven, our Creator,
We praise Thee.
God the Son, our Redeemer,
We bless Thee.
God the Holy Ghost, our Sanctifier,
We adore Thee.
Holy Trinity, One God, our First Beginning and our Last End,
We glorify Thee.
Holy Trinity, One God, our God and our All,
We give Thee thanks for Thy great Glory.
For the revelation of Thyself as our Father,
We give Thee thanks, O God.
For the Mission and Incarnation of The Word, for us men and our salvation,
We give Thee thanks, O God.
For the Nativity and Divine Infancy and Hidden Life of Jesus Christ,
We give Thee thanks, O God.
For the public Ministry and Doctrine of Jesus the Way, the Truth, and the Life,
We give Thee thanks, O God.
For the Bitter Passion and Lifegiving Death of Jesus,
We give Thee thanks, O God.
For His glorious Resurrection and admirable Ascension,
We give Thee thanks, O God.
For the outpouring of the Holy Spirit on the Day of Pentecost and the building of the Holy Catholic Church by our Lord Jesus Christ on St. Peter,
We give Thee thanks, O God.
For the institution of the Seven Holy Sacraments whereby all men can be saved,
We give Thee thanks, O God.
For the abiding Presence of the Holy Spirit in the Holy Catholic Church,
We give Thee thanks, O God.

For the Real Presence of Jesus Christ with us in the Blessed Sacrament till the end of time,

We give Thee thanks, O God.

For the Immaculate Conception of Mary and all Her Graces and Glory,

We give Thee thanks, O God.

For the graces and glory of all the Saints now reigning in Heaven,

We give Thee thanks, O God.

For the creation and glory and service of the Holy Angels in nine-fold hierarchy,

We give Thee thanks, O God.

For the patience and love of the Holy Souls in Purgatory,

We give Thee thanks, O God.

For all Thy graces in the supernatural and natural order bestowed on us through and in Jesus Christ, our Lord, the Holy Ghost working them in us,

We give Thee thanks, O God.

And since praise is not seemly in the mouth of sinners, we offer Thee the Sacred Heart of Jesus Christ, that perfect instrument of praise, that it may worthily adore and bless, and thank, and glorify Thee for us, for Thou hast given Him to us, and with Him, all things, and we offer His Sacred Heart to atone for all our poverty and the coldness of our love, and rejoice that we are accepted by Thee, in Him, the Beloved. Amen. Gloria Patri.

Ant. I will bless the Lord at all times, His praise shall be always in my mouth: O magnify the Lord with me, and let us extol His Name together.

All the indulgenced litanies can be used in praise and thanksgiving instead of for impetration by a very slight change made in their recital. Take the Litany of The Most Holy Name of Jesus, and after each invocation, instead of "Have mercy upon us," say, "Praise God, the Blessed Trinity, for us". In the Litany of

the Sacred Heart substitute "Offer adequate adoration and reparation for us," instead of "Have mercy on us". In the Litany of Loreto say, "Love God and give thanks with and for us," instead of "Pray for us". In the Litany of St. Joseph say "Love and thank God and Mary with us and for us". In a similar manner substitute words of praise and worship for "Pray for us" in the Litany of the Saints. It is not presumption to praise God, for He created us for that very purpose. Of course, the Litanies can only be used for private devotion if they are thus altered.

ASPIRATIONS AND EJACULATIONS.

On Waking:—

1. Jesus!
2. Sancta Trinitas, Unus Deus, miserere mei.
3. My God and my All. Thou art all mine, when shall I be all Thine!

On Rising:—

[Prostrate yourself on the ground, arms extended as on a cross and cry]:—

"Jesus Christ, my God, wherever Thou art truly present throughout the world, beneath the Sacramental Veils, I adore Thee, and with all Thy true lovers say, 'O Sacrament Most Holy, O Sacrament Divine, all praise and all thanksgiving be every moment Thine'."

A Constant Aspiration:—

"Veni, Sanctificator, Omnipotens Aeterne Deus, et benedic hoc sacrificium (myself) Tuo Sancto Nomini praeparatum."

[This ejaculation is to be made frequently and fervently at all times, and in all places in union with all the Masses being said throughout the world.]

Before Prayer:—

1. Lord, teach us how to pray.
2. Lord, that I may know and love Thee more.

3. Teach me to believe, as Thou wouldst have me believe!

Teach me to hope, as Thou wouldst have me hope!

Teach me to love, as Thou wouldst have me love Thee, my God, above all things, and my neighbour as myself.

Teach me to sorrow, as Thou wouldst have me sorrow.

After Prayer :—

"Quam magna multitudo dulcedinis Tuae Domine, quam abscondisti timentibus Te."

"How great is Thy sweetness, O Lord, which Thou hast hidden for those who fear Thee."

On Entering the Confessional :—

1. Amplius lava me ab iniquitate mea : et a peccato meo munda me.

Wash me yet more from my iniquity, and cleanse me from my sin.

2. Domine, si vis, potes me mundare.

Lord, if Thou wilt, Thou canst make me clean.

3. Fiat, Domine, cor meum immaculatum, ut non confundar.

Let my heart be undefiled, that I may not be confounded, O Lord.

4. Mitis atque festivus aspectus Christi Jesu appareat mihi nunc et in hora mortis meae!

May the face of Jesus Christ appear mild and cheerful to me now and in the hour of my death.

On Leaving the Confessional :—

1. Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam.

The Blood of our Lord Jesus Christ preserve my soul unto Life Eternal.

2. Redemisti nos Deo in sanguine Tuo, Alleluia!

Thou hast redeemed us to God in Thy Blood.

3. Sanguis Christi, inebria me!

4. Mors Christi, vivifica me!

Death of Christ, vivify me!

5. "Jesu, Spes poenitentibus,
Quam pius es petentibus.
Quam bonus Te quaerentibus
Sed quid invenientibus!"—St. Bernard.

For accepting and willingly enduring Crosses and Tribulations :—

"O Good Jesus, because Thou wilt and as Thou wilt, willingly and with joy of heart, I take up this cross for love of Thee, and desiring to obtain the fruits of the cross in union with Thy Passion, to Thy praise and that of Thy Saints, for my salvation and that of all, and for the peace of the Church."

["Carthusian Purgative Way." Trans. Fr. K. Digby Best.]

"Here cut, here burn, O Lord, here do not spare, so that in Eternity, Thou mayest spare."—St. Augustine and St. Lewis Bertrand.

On Genuflecting before the Tabernacle :—

1. Jesus, my God, I adore Thee here truly present beneath the Sacramental Veils.
2. My Lord and my God!
3. My God and my All!
4. "Bone Pastor, Panis Vere,
Jesu nostri miserere;
Tu nos pasce, nos tuere,
Tu nos bona fac videre
In terra viventium."
5. "Per Ipsum, et cum Ipso, et in Ipso est Tibi Deo Patri omnipotenti in unitate Spiritus Sancti, omnis honor et gloria per omnia saecula saeculorum. Amen."
6. Ne permittas me separari a Te!

Before Work :—

1. "All for Thee, My God, in union with Jesus and Mary."
2. "All for Thee, O Sacred Heart."

Before any Exterior Action :—

"O my God, since Thou art with me, and I must now, in obedience to Thy commands, apply my mind

to these outward things, I beseech Thee to grant me grace to continue in Thy Presence; and to this end, do Thou prosper me with Thy assistance, receive all my works, and possess all my affections."—Brother Laurence, O.C.D.

After Work:—

1. Divinum auxilium maneat semper nobiscum.

2. "Regi saeculorum immortali et invisibili, soli Deo honor et gloria in saecula saeculorum. Amen."

As each Hour Strikes:—

"Ultima in mortis hora—
Filium pro nobis ora,
Bonam mortem impetra,
Virgo, Mater, Domina!"

Short Offering of all Our Works in General.

"FOR Thy glory, Jesus mine!
For this sore-tried Church of Thine,
Though Thy merits and Thy Heart,
And its flames that sweetly dart—
I offer Thee ourselves and all,
Our hearts, our works, however small.
The merits of Thy Mother-maid,
The prayers of all Thy Saints will aid.
Whate'er is evil, Lord, efface,
Make good defects, Lord, with Thy grace.
Oh, help us in our misery!
The living and departed cry. Amen."

["Carthusian Purgative Way." Trans. Fr. K. Digby Best.]

Frequently:—

"Dearest Jesus, teach me to be generous, teach me to serve Thee as Thou deservest; to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labour and not to seek for reward, save that of feeling that I do Thy Will."—St. Ignatius.

At the end of every hour :—

1. Sweet Jesus, I commend to Thy Sacred Heart all that I have done in the hour that is gone, to be cleansed and purified and offered to God the Father for His eternal praise; and whatever I shall do in the hour that is beginning, I resolve to do it purely and simply for the glory of God and the salvation of souls, in union with Thy Passion.—St. Gertrude.

2. "Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriae.
Quando corpus morietur,
Fac ut animae donetur
Paradisi gloria."—Stabat Mater.

On composing oneself for sleep :—

1. Mane mecum, Domine.

2. In manus Tuas Domine commendo spiritum meum.

3. Ab omni malo, libera me Jesu.

4. *J*esus *N*azarenus, *R*ex *J*udaeorum, praeservet me a subitanea mala morte. Amen.

[This prayer was revealed by our Lord to St. Edmund. It is to be said on lying down to sleep while the thumb traces on the forehead J.N.R.J.]

5. "O Jesu dulcissime,
Jesu Pater dilectissime,
Tu mecum, quaeso, maneas,
Hac nocte mecum dormias,
Ut corpus somnum capiat
Et nunquam cor obdormiat;
Sed semper Tecum vigilet,
Te corde et mente cupiat,
Praesentem absens videat,
Quo malum omne caveat.
Me angelus custodiat
Et signo † crucis muniat;
Hinc Satan procul fugiat
Et Jesus Solus maneat;

Quos amo Tecum colligas,
In lecto cordis foveas,
Nec me nec ipsos deseras,
Sed benedicens protegas
Et in aevum custodias. Amen."

["Hortulus Animae," precationes collegit Dr. Coelestinus Wolfsgruber, O.S.B.]

During Christmastide :—

1. "The Bread of Heaven is come down upon earth to feed the hungry."
2. "Jesus, flos matris Virginis,
Amor nostrae dulcedinis,
Tibi laus, honor numinis
Regnum beatitudinis."
3. "Ecce Tabernaculum Dei cum hominibus."
Behold the Tabernacle of God is with men.
4. "Jesus cum Maria Jesus and Mary
Sit nobis in via." Be with us on our way!
5. "O Jesule, imploro Te
Ex his angustiis salva me,
Ut quondam possim frui Te
Cum sancto Joseph Mariaque
Et Angelis in fine. Amen. Amen."
6. "Gloria Tibi, Domine,
Qui natus es de Virgine
Cum Patre et Sancto Spiritu,
In sempiterna saecula."
7. "Tu Patris : sempiternus es Filius."

During Epiphany :—

1. "Sit Nomen Domini benedictum, ex hoc nunc, et usque in saeculum."
2. "Gloria Tibi, Domine,
Qui apparuisti hodie,
Cum Patre et Sancto Spiritu
In sempiterna saecula."
3. "Emitte lucem Tuam et veritatem Tuam." Send out Thy light and Thy truth.

4. "Jesu, Lux vera, miserere nobis."
Jesus, true Light, have mercy on us.
5. "Jesu, splendor Patris, miserere nobis."
Jesus, Splendour of the Father, have mercy on us.
6. "Jesu, Candor Lucis aeternae, miserere nobis."
Jesus, Brightness of Eternal Light, have mercy on us.
7. "Lumen Christi, illumina nos!"
Light of Christ, enlighten us.
8. "Vultus Christi, illumina me!"
Face of Christ, illuminate me.
9. "The Lord is my light and my salvation."
10. "Thou lightest my lamp, O Lord: O my God enlighten my darkness."

During Lent and Passiontide :—

1. God be merciful to me a sinner!
2. Agnus Dei qui tollis peccata mundi, parce nobis Domine.
3. Te ergo quaesumus Domine, Tuis famulis subveni, quos pretioso sanguine redemisti.
4. Jesu Christe crucifixe, miserere mei.
5. Adoramus Te, Domine Jesu Christe et benedicimus Tibi, quia per sanctam crucem Tuam redemisti mundum.
6. Jesu mi, crucifige carnem meam cum concupiscentiis et vitiis suis; hic ure, hic seca ut in aeternum parcas.
7. "Jesus our love is crucified."
8. Passio Christi, conforta me!

During Paschaltide :—

1. Tu nobis Victor, Rex miserere!
2. Pascha nostrum immolatus est Christus, alleluia.
3. Surrexit Christus spes mea!
4. Jesu, Resurrectio et Vita nostra, miserere nobis.
5. "Thanks be to God, Who giveth us the victory."

In Honour of the Sacred Heart :—

1. O Sacred Heart of Jesus, Thy Kingdom come! (300 days' indulgence each time.)

2. Heart of Jesus, in Thee I trust! (300 days each time.)

3. O Heart of Jesus in the Blessed Sacrament, burning with love for us, inflame our hearts with love for Thee. (200 days each time.)

4. O Heart of Jesus in the Blessed Sacrament, have mercy on us! (300 days each time.)

5. May the Sacred Heart of Jesus be everywhere loved. (100 days.)

6. Jesus, meek and humble of Heart,
Make my heart like unto Thy Heart. (300 days each time.)

7. O sweetest Heart of Jesus, I implore
That I may ever love Thee more and more.
(300 days each time.)

During Pentecost and in Honour of the Holy Ghost:—

1. Veni Sancte Spiritus, reple Tuorum corda fidelium et accende in eis ignem amoris Tui; Emitte Spiritum Tuum et creabuntur et renovabis faciem terrae.

2. Accendat in nobis Dominus ignem sui amoris et flammam aeternae Caritatis.

3. "Per Te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum,
Credamus omni tempore."

4. Arise, O North Wind (Holy Spirit of Fear) and come, O South Wind (Holy Spirit of Love), blow through my garden and let the aromatical spices thereof flow. Let my Beloved come into His garden. [*Aromatical Spices.* The gifts of the Holy Ghost are wisdom, understanding, counsel, fortitude, piety, knowledge and fear of the Lord. *The Fruits* which my Lord looks to find when He, the Beloved, comes into my soul —my garden and His—in Holy Communion and Prayer are charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, and chastity.]

In Honour of our Lady :—

1. Tota pulchra es Maria et macula originalis non est in Te.

2. O Mary, conceived without sin, pray for us, who have recourse to thee.

3. *On going through a doorway.*

Janua Coeli, ora pro nobis!

4. Sweet Heart of Mary, be my salvation.

5. Our Lady of the Sacred Heart pray for us!

6. Mary, Mother of God and Mother of Mercy, pray for me and for the departed!

7. O Mary, who didst come into this world free from stain! obtain of God for me that I may leave it without sin!

8. O Mary! my Queen! my Mother! remember I am thine. Keep me, guard me, as thy property and possession.

9. "Eja Mater fons amoris,
Me sentire vim doloris,
Fac, ut tecum lugeam."

10. "Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero."

ASPIRATIONS OF ST. BERNARDINE OF SIENA.

THESE may be used daily as there are seven of them, or they may be used in conjunction with the Seven Canonical Hours, or in honour of our Lord's Seven Bloodsheddings, or of the Seven Sacraments to pray for greater devotion to the same.

"1. O Bone Jesu, fac ut Te amem ardenter!"

O good Jesus, make me love Thee devotedly!

"2. Dulcis Amor Jesu, fac me sentire, quam immenso amore nos amasti et amas!"

O sweet Love, Jesus, make me feel the immensity

of the love with which Thou hast loved and dost still love us!

"3. Amorissime Jesu, vellem Te amare, sed sine Te non possum!"

Jesus, most loving, I wish to love Thee, but without Thee I cannot do so!

"4. Amor meus Jesus, fac me mori amore Tui!"

Jesus, my Love, make me die for love of Thy love!

"5. Amor meus Jesu, da mihi ad Te amorem ferventem, humile obsequium, et regratiamen, hoc est, continuum sensum Tuorum beneficiorum ac Te laudandi et benedicendi!"

Jesus, my Love, give me fervent love, humble devotion and gratitude to Thee which is a continued sense of Thy benefits, and the power to praise and bless Thee!

"6. O mi Jesu, pro me crucifixe, eviscera Te in me, et clavis Tui amoris Te in me totum confige!"

O my Crucified Jesus, give Thyself wholly to me and unite Thyself wholly to me with the nail of Thy love!

"7. O Jesu Amor dulcissime et gloriosissime, quando de Te totus inebriabor? Quando in Te visibiliter inebriabor? Quando Tibi sic conjungar ut Te in nullo offendam et a Te separari non valeam? Quamdiu a facie Tua Elongabor? Esse sine Te, est mihi dolor continuus et quasi mors aeterna. O dulcissime Jesu gloriosum Nomen Tuum adoro, et me Tibi cordialiter commendo!"

O most sweet and glorious Love, Jesus, when shall I be wholly inebriated with Thee? When shall I be inebriated with the vision of Thee? When shall I be so joined to Thee that I shall never be able to offend Thee nor to be separated from Thee? How long shall I be parted from the sight of Thee? To be without Thee is a continual grief to me, and, in a manner, it is even as eternal death to me. O most sweet Jesus, I adore Thy Glorious Name, and with all my heart I commend myself to Thee!

An Indulgenced Aspiration to the Holy Name :—

"Blessed without end be the most Holy Name of Jesus."

This is to be repeated five times with five Glorias. (300 days' Indulgence.)

A MENTAL PRAYER.

"Where thy treasure is, there is thy heart also."—St. Matt. VI. 21.

1. BEHOLD Jesus, the Treasure of the faithful, thy Treasure, in the arms of His Immaculate Mother at Bethlehem, resting on Her heart.

Is thy heart such that it may always rest on Her pure heart? The heart that beats against Hers must be pure, faithful,
humble, confident,
simple, zealous for God,
true, zealous for souls,
generous, contrite,
devoted to Jesus Christ.

2. Behold Jesus, thy Treasure, carried by St. Joseph on the flight to Egypt.

Is thy heart always beating in union with St. Joseph's heart with burning love for Jesus and Mary? Is thy heart one with St. Joseph's charitable heart in thinking no evil? (St. Joseph was minded to put Her away *privately*.)

Art thou devoted to labour as was St. Joseph? Art thou content to sink thy personality so that Jesus and Mary may shine forth? Art thou so living that thy death will be like St. Joseph's death?

3. Behold Jesus, thy Treasure, in the Garden of the Agony.

How often dost thou watch with Him in prayer?

What does the conformity of thy will with that of Thy Heavenly Father cost thee?

4. Behold Jesus, thy Treasure, scourged, mocked, loaded with the Cross.

Does thy heart embrace humiliations?

Canst thou bear ridicule?

Art thou silent beneath thy cross?

5. Behold Jesus, thy Treasure, in His awful Dereliction.

Canst thou bear aridity, desolation, and spiritual suffering without crying out?

Dost thou admit that it is "indeed justly" that thou sufferest?

Is thy heart the heart of a true penitent?

With Magdalene thou hast sinned. What penance hast thou done?

6. Behold Jesus, thy Treasure, in the Tabernacle.

Does thy heart beat in union with His for the glory of God, in adoration, thanksgiving, reparation, satisfaction, and impetration?

What dost thou for the conversion of sinners? Is thy heart a "garden enclosed, a fountain sealed up" for Jesus? How often dost thou visit thy Treasure beneath the Sacramental Veils? Dost thou indeed prefer His society to that of the world? Dost thou "go to Him early in the morning," do thy feet "wear the steps of His doors"? Dost thou "prevent the sun to bless" Him, and "adore Him at the dawning of the light"?[1] Dost thou really believe that in this Bread from Heaven *all* sweetness is contained? Dost thou know what it is really to hunger and thirst for Holy Communion? O soul, ransomed by the Blood of the Lamb, begin in earnest to live only for Him Who died for love of thee. Yield thyself entirely to Him, Who alone can satisfy thee.

[1] Wisdom xvi. 28.

A MENTAL PRAYER.

"If indeed you mean to make Me King, come and rest under My shadow."—Judges IX. 15.

1. WHO is this King of Glory?
He Who "wrapped in swaddling clothes, was laid in a manger, because there was no room for them in the inn".[1]

With Mary and Joseph, and the devout Shepherds, and the holy Wise Men, rest under His shadow in Bethlehem. Let the Infant King teach thee the lessons of Bethlehem, poverty of spirit, abandonment to the will of God, simplicity, rejection, it may be, by those who ought to be the first to recognize thy vocation, and secrecy. Learn to ponder silently in thine own heart God's plan for thee.

2. Who is this King of Glory?

"Go forth ye daughters of Sion and see King Solomon in the diadem wherewith His Mother crowned Him in the day of His Espousals and in the day of the joy of His heart."[2]

"And they clothe Him with purple, and platting a crown of thorns, they put it upon Him. And they began to salute Him: Hail, King of the Jews!"[3]

With our Lady of Sorrows rest under His Shadow in all the bitter scenes of His Passion. Ask Her to teach thee true compassion for Her Son. Let His Sacred Heart rejoice at the consolation thou dost offer Him by thy tears and penance. Let thy Holy Angel be able to say of thee "weeping she hath wept in the night, and her tears are on her cheeks".[4]

3. Who is this King of Glory?

The King "Who hath brought thee into His storerooms"[5] by giving Himself to thee in Holy Communion. When His heart beats within thy breast He

[1] St. Luke II. 7. [2] Cant. III. 11.
[3] St. Mark XV. 17. [4] Lam. I. 2. [5] Cant. I. 3.

bringeth thee to His storerooms, that He may feed thee and nourish thee with the "corn of the elect".[1]

Let then thy spikenard send forth the odour thereof when the King taketh His Repose in thee by Holy Communion.

4. Who is this King of Glory?

It is He Who cries ever to thee if thou hast been so unhappy as to fall into sin: "Forget not the kindness of thy Surety for He has given His life for thine".[2] "Come, wash thy soul in My precious blood, return and dwell with the King for thou art a stranger."[3] It is He, Whose Mother is the refuge of sinners, and He, Her Son, Who is the Friend of sinners. He never calls thee servant. He, the King of Glory, Whose Blood thou hast shed calls thee "friend". Mary's zeal for thy soul it is, which prompts Her ever to say "I will speak for thee to the King".[4]

5. Who is this King of Glory?

It is the Lord Who hath so ruled thee in life that thou hast wanted nothing. It is He Who set thee in the place of pasture, the Catholic Church—Who brought thee up on the water of refreshment so thou shouldst not thirst for ever—Who led thee on the paths of justice for His own Name's sake—Who hath disciplined thee by His rod and supported thee by His staff[5]—Who prepared a table before thee against them that afflicted thee, Who hast given thee to drink of His inebriating Chalice of the "wine of which virgins are the fruit,"[6] Who hast sealed thee for His own with holy oil, and Who cries to thee in the midst of the shadow of death, "Come ye blessed of My Father, possess you the kingdom prepared for you".[7] "Come with Me that thou mayst rest secure with Me in Jerusalem."[8]

[1] Zach. IX. 17. [2] Ecclus. XXIX. 19. [3] 2 Kings XV. 19.
[4] 3 Kings II. 18. [5] Ps. XXII. [6] Zach. IX. 17.
[7] St. Matt. XXV. 34. [8] 2 Kings XIX. 33.

"Lift up" then "your gates," and "the King of Glory shall enter in".[1]

REFLECTIONS FOR TIMES OF ARIDITY.

"Thou art always with Me: and all that I have is thine."—St. Luke xv. 31.

1. OUR Lord, in the parable of the prodigal son, uses the above words and applies them to the elder son, who is jealous of, and hurt by the generous treatment accorded to the prodigal by his father.

In times of dryness, when we are tempted to cry out and complain because of the trial of our faith, we shall do well to place ourselves in the Presence of our Lord in the Tabernacle and "accuse Him,"[2] and then see whether it is not ourselves who deserve reproach. There is nothing will help us so much as to look at things from a logical and common-sense point of view.

(*a*) We offered ourselves to God for Him to do as He pleased with us.

(*b*) We said we desired one thing only—the friendship of God. We had but one wish—to dwell in the house of our Lord all the days of our life.

(*c*) We promised to follow Him whithersoever He should lead us.

(*d*) We said, "In what place soever Thou shalt be, my Lord King, either in death, or in life, there will Thy servant be".[3]

2. God took us at our word. Let us see what He has given us and where He has placed us.

(*a*) He has bid us dwell in Bethlehem, with Jesus Christ, when He has let us have the cross of poverty, rejection, and the non-recognition of our lawful claims. Are we content when we see ourselves destitute of

[1] Ps. xxxiii. 7. [2] Is. i. 18. [3] 2 Kings xv. 21.

virtues? We cannot pray, or relish spiritual things—all our efforts fail to obtain for us the virtues we desire.

People ridicule us for trying to live as the spouses of Jesus Christ in the world. God has given us our vocation. Why cannot we be content with His approval? We have taken our places under the Standard of the Kingdom of Heaven. Why should we desire the world's approval? We pray for detachment. Why grumble when God permits us to lose earthly possessions, or good name, or anything else that we deem necessary but that He sees we shall be better without? Those who dwell in Bethlehem with God suffer the loss of many things, but they enjoy the society of our Lady and St. Joseph, and the Holy Angels, and the Wise Men, and all holy and humble men of heart. They see God manifest in the Flesh, and it is our Lord Who cries, "He that seeth Me, seeth the Father also".[1] The sight of the Creator is worth the loss of creatures.

(*b*) "*Thou art always with Me.*"

"I dwelt at Nazareth for thirty years, preparing for My brief public ministry by thirty years of hidden life." This is the second reproach with which our Lord addresses us.

We, on the contrary, find it very hard to hide our lives. We have given ourselves to the hidden life and the sanctification of our own souls for the sake of our Lord and His Body's sake, the Church. We have the privilege of being God's Coadjutors, by prayer and penance, but that does not suffice us. We long to do active work, preaching, writing, converting souls. We are not content to pray and suffer silently. A hidden life of prayer and manual work at home is so dull; but the Son of God chose a similar life. A silent soul is a strong soul. Who conquers himself

[1] St. John xiv. 9.

reigns even in this life. The truth is we are not content with the society and the companionship of the Son of God. We say we wish for "the King as our Friend"; we acknowledge with our lips that "the friendship of the world is enmity with God," [1] but, by our hankering after the dissipation of an exterior life, we are in danger of losing the friendship of Christ and His Immaculate Mother. When shall we really find in the society of the Holy Family our highest earthly joy? "I rejoiced at the things that were said to me: we shall go into the House of the Lord." [2]

The soul who works away at her own perfection in the hidden life will be called by God, in His own good time, to do work for other souls. The more the soul dies to self, the more quickly will she be called interiorly by God to offer herself in union with Jesus Christ for the conversion of souls.

(*c*) "*Thou art always with Me.*"

When our Lord was at His daily work in the carpenter's shop at Nazareth, His Holy Soul was ever in closest union with His Heavenly Father and the Blessed Paraclete. Remain then in the hidden life united to Jesus Christ, and then, not only Jesus Christ, but the Eternal Father and the Holy Spirit will dwell within thee, for where Jesus Christ is present there also is the First and Third Person of the Blessed Trinity present by concomitance. He "who has God has All".

(*d*) "*Thou art always with Me.*"

If our Lord chooses to call thee to work for souls exteriorly He will be present with thee, for it is His work thou doest and He will supply the necessary graces. Only empty thyself and He will fill thee. "All that I have is thine." He will fill thee with His Zeal for God's glory, His Love for God and souls, His Wisdom, His Patience, His Persuasive Eloquence. Taught by the Eternal Wisdom thou shalt teach others, making them, like thyself, the "friends of God".

[1] St. James iv. 4. [2] Ps. cxxi.

"For Wisdom, which is the Worker of all things, taught me. For in Her is the spirit of understanding: holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent, gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits, intelligible, pure, subtile. For *Wisdom is more active than all active things:* and *reacheth everywhere by reason of Her purity.* For She is a vapour of the Power of God, and a certain pure emanation of the Glory of the Almighty God: and therefore no defiled thing cometh into Her. For She is the Brightness of Eternal Light, and the unspotted Mirror of God's Majesty, and the image of His goodness. And being but one, She can do all things: and remaining in Herself the same, She reneweth all things, and through nations conveyeth Herself into holy souls, She maketh the *friends of God* and prophets. For *God loveth none but him that dwelleth with Wisdom.*"[1]

(*e*) "*Thou art always with Me and all that I have is thine.*"

"My Chalice indeed you shall drink."—St. Matt. xx. 23.

These are words calculated to make the bravest soul shrink back from our Lord's Society. He, himself, the Lord of Glory, begged that the chalice of His Passion might pass from Him, and yet He calls His chosen Spouses to drink of that same Chalice. In plain language, "His Chalice" means a share in His Agony and Bloody Sweat, His Betrayal, His Unjust Condemnations, His Scourging, His Thorny Coronation, His Via dolorosa, His Crucifixion and Dereliction, and His Death of Shame. What human soul can bear such suffering alone? "Thou art always with Me" cries the Divine Spouse, and in thine Agony I will be the Angel Who consoles thee.

[1] Wisdom VII. 21-25.

"All that I have is thine," therefore My Mother shall accompany thee throughout thy passion and shall never leave thee. She stood by My Cross till the end. She shall be to thee "Mater finalis perseverantiae". Thou hast accompanied Me, in spirit, in all My Passion, and by thy contrition and love hast acted the part of Veronica. Not in spirit only, but in actual reality, I shall be with thee in every anguish that shall fall on thee. The very Blood that dripped from My Wounds I offer to thee day by day of thy mortal life. "Drink and be inebriated" [1] O My friend! Only wash thy soul frequently in the Sacrament of Penance and refresh it in daily Communion, and thou shalt see that I shall be to thee indeed a Jesus—as "when one is hid from the wind and hideth himself from a storm, as rivers of water in drought, and the shadow of a rock that standeth out in a desert land".[2] Only die with Me and thou shalt rise with Me. It is that I may make thee partaker of My risen glory, and sharer of my heavenly kingdom, that I call thee to die with Me. Death is not difficult to one who loves truly, for "love is strong as death" [3] and "all that I have is thine to all Eternity!"

OFFERINGS TO THE DIVINE INCARNATE WORD OF HIS OWN MOST PRECIOUS BLOOD, FOR PERSONS OF ALL CONDITIONS.

"O MOST Holy Word! I offer Thee Thy priests; and in their behalf I offer Thee whatever is most dear to Thee in Heaven and on earth, in union with all Thy Most Precious Blood; and I pray Thee to enable them fitly to conceive of the high degree to which they are exalted, and to hold in extreme abhorrence whatever can dishonour their dignity or contaminate their lives.

[1] Cant. v. 1. [2] Is. xxxii. 2. [3] Cant. viii. 6.

"O Most Loving Word! I offer Thee the virgins consecrated to Thee; and in their behalf I offer Thee the Most Precious Blood which Thou didst sweat in Thine Agony in the Garden. I place these doves in their own nest, and these lilies in their garden, Thy Most Amiable Heart; and I pray Thee to make them know the height of the vocation to which Thou hast called them, and faithfully correspond to Thy love.

"O Eternal Word! I offer Thee all the faithful sons of Holy Church, Thy Spouse, the members of that body of which Thou art the Head; and I offer Thee in their behalf the Most Precious Blood which Thou didst shed in Thy scourging. I pray Thee to cause them to remember the solemn renouncement of the world, the flesh, and the Devil, which they made in baptism; and that they may lead such lives as will not bring discredit on the faith which they profess.

"O Divine Word! I offer Thee all poor sinners; and in their behalf I offer Thee the Most Precious Blood and Water which issued from Thy sacred Side when pierced by the lance. I pray Thee to wash the stains from their souls in this Blood and Water, and to grant that, with a timely repentance, they may, by returning love for love, make up for the sins they have committed against Thee.

"O Eternal Word! I offer to Thee all heretics; and in their behalf I offer Thee that Most Precious Blood which Thou didst shed from Thy Body, all wounded as it was, when Thou was stripped to be crucified. I entreat Thee to have compassion on these poor sheep, which separated from Thy fold, are on the way to lose themselves in the paths of error and obstinacy; and place them in the bosom of Thy Church, where alone truth and safety are found.

"O Divine Word! I offer thee all infidels; and in their behalf I offer Thee the Most Precious Blood which Thou didst shed from Thy Most Sacred Head when crowned with thorns. I beseech Thee to remember that these souls also are the work of Thy

Hands. Enlighten them, that they may know their true and only God, and their Saviour; that they too may be made partakers of the grace of the Sacraments and of our common redemption.

"Eternal Father! I offer Thee the intense pains which Thy only begotten Son did suffer during the three hours that He was nailed to the Cross for love of us; particularly when, in the intensity of His grief and abandonment, He exclaimed, 'My God! my God! why hast Thou forsaken me?' I offer them to Thee in behalf of all those in their agony, together with the Blood that flowed from His five wounds; that they, by the power of this Blood, may be fortified and defended against all temptations, and may reach the port of eternal bliss.

"O most Merciful Word! I offer to Thee all the holy souls in Purgatory; and in their behalf I offer Thee Thy Most Precious Blood. I beseech Thee to grant that this sacred fount of comfort may incessantly flow to mitigate their pains, and to hasten their release; that so they may quickly come to be united with Thee in that glory to which they are destined. Amen, amen.

"O Eternal Father! I offer Thee the love which Jesus Christ, Thy Son, testified towards the human race during the whole course of His Passion, and especially in the pain which He endured in the hiding of the Beatific Vision from the lower part of His nature. I pray Thee that Thy complacency in this love may so delight Thee, that Thou mayest mercifully vouchsafe to overlook the many offences committed against Thee in the world at this time."

[Here offer seven Glorias in honour of the Most Precious Blood.]

(This is taken from the book of the Confraternity of the Precious Blood, and is extracted from St. Mary Magdalene of Pazzi's offerings when in a state of rapture).

COR AD COR LOQUITUR.

"THE Voice of my Beloved, behold He cometh leaping upon the mountains."

[Some aspirations are given in this section to be used when the soul is not capable of prolonged Mental Prayer.]

The Beloved.	*The Soul.*
1. "I have somewhat to say to thee."	1. "Master, say it."
2. "I, if I be lifted up, will draw all things unto Me."	2. "Draw me, we will run after Thee."
3. "Follow Me."	3. "Master, I will follow Thee whithersoever Thou shalt go."
4. "I came not to call the just, but sinners to penance."	4. "God, be merciful to me, a sinner."
5. "I am the Light of the world."	5. "Lord, that I may receive my sight."
6. "Let not your heart be troubled."	6. "My soul is troubled exceedingly: but Thou, O Lord, how long?"
7. "By reason of the misery of the needy, and the groans of the poor, now will I arise," saith the Lord.	7. "I indeed am needy and poor."
8. "Him, that cometh to Me, I will not cast out."	8. "Perfect Thou my goings in Thy paths that my footsteps be not moved."
9. "What wilt thou that I should do to thee?"	9. "Rabboni, that I may see."
10. "This is My Blood of the New Testament which shall be shed for many."	10. "His blood be on us."

11. "I am The Bread of Life: he that cometh to Me shall not hunger."

12. "Make haste, this day I must abide in thy house."

13. "Come to Me, all you that labour and are burdened, and I will refresh you."

14. "I thirst."

15. "Learn of Me, for I am meek and humble of Heart."

16. "If you shall ask Me anything in My Name, that I will do."

17. "You are My friends, if you do the things that I command you."

18. "They that are well have no need of a physician, but they that are sick."

19. "Why weepest thou? Whom seekest thou?"

20. "Peace be to you."

21. "Lovest thou Me?"

11. "Lord, give us always This Bread."

12. "Stay with us, because it is towards evening, and the day is now far spent."

13. "His Left Hand under my head, and His Right Hand shall embrace me."

14. "As the hart panteth after the fountains of water: so my soul panteth after Thee, O God."

15. "Put me as a seal upon Thy Heart."

16. "Make me hear Thy Voice!"

17. "Such is my Beloved, and He is my Friend."

18. "Lord, he whom Thou lovest is sick."

19. "Who shall give Thee to me for my Brother that I may find Thee, and kiss Thee and now no man may despise me?"

20. "I am become in His Presence as one finding peace."

21. "Lord, Thou knowest all things. Thou knowest that I love Thee."

22. "And whenevening was come Jesus saith, 'Let us go over to the other side'."

22. "Come, my Beloved, let us go forth . . . many waters cannot quench charity, neither can the floods drown it."

THE MOUNTAIN OF ILLUMINATION.

(The Mount of Beatitudes.)

TO the soul who has faithfully exercised herself in acts of contrition and detestation of sin, and firm purposes of amendment; who has sought and obtained pardon for all her past offences in the Sacrament of Penance, received frequently and devoutly; who has made frequent acts of self-oblation, and consecration to her Lord in a life of prayer, aiming at interior perfection, there comes after a longer or shorter space of time the command of her Spouse: "Friend, go up higher!"[1] She has been faithful to grace, and the reward is a fresh increase of grace—"Open thy mouth wide and I will fill it"[2] cries her Spouse, "arise, be enlightened, O Jerusalem (dearly loved soul, 'place of peace') for thy Light is come and the glory of the Lord is risen upon thee".[3] Gradually the soul finds remorse for her past sin ceasing, her heart is enlarged and dilated, she finds her gaze drawn away from herself, and her past sins and miseries, and fixed more and more upon her Lord, ever dwelling in the inmost place of her soul, enlightening her darkness, shining as a precious stone in the midst of a sombre setting. And this Light illuminates the dark places of her soul, shows her how lacking she is in all virtues, how destitute her heart is of all graces, save that of contrition and the desire for holiness (for that she has acquired on the mountain of myrrh), and she gazes longingly at this

[1] St. Luke xiv. 10. [2] Ps. lxxx. 10. [3] Is. lx. 1.

Light, which is already lighting her poor little lamp, and enkindling her torch, and she cries to her Spouse: "Emitte lucem Tuam et veritatem Tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum Tuum, et in Tabernacula Tua,"[1] "Dominus solvit compeditos: Dominis illuminat caecos".[2] "The Lord looseth them that are fettered: the Lord enlighteneth the blind."

The soul, who has reached the beginning of the ascent of the Hill of Light, sees that her Lord has cleansed her from her sin, but the degree of light she has clearly received shows her herself lacking in almost every virtue, save that of goodwill. Let her not despair, for she has already made some progress in the illuminative way if she sees her own misery and destitution, apart from her God!

"And going up into a mountain He called unto Him *whom He would Himself*, and they came to Him."[3] It is through our Lord's generosity that the soul has received her call to ascend higher, and she must be confident that He will lead ever higher and higher and shower on her fresh graces and virtues every day. He has purged her hitherto and cleansed her. He has helped her to put off the old man; now she is to be helped to clothe herself in the nuptial garment of charity. It is here that God will cover her with the "robe of justice" and adorn her as a "bride with jewels".[4]

The exercises of this stage in the interior life are mainly those of acts of detachment from creatures, and of loving desire for God and union with Him by the practice of all the virtues of which the soul produces the interior acts in affective prayer. St. John of the Cross and St. Teresa and the writers previous to the seventeenth century, use different names for expressing the prayer of the affections. These are the prayer of recollection, and in its higher stages the prayer of active quietude—the prayer of quiet. The

[1] Ps. XLII. 3.
[2] *Ibid.* CXIV. 6.
[3] St. Mark III. 13.
[4] Is. LXI. 10.

main point to remember is that the prayer in this stage of the interior life of the soul is always active contemplation. God leads the soul to practice affective prayer and gives her His grace, but the soul must put forth all her efforts to acquire this recollection or degree of quietude of which we are speaking. It is always lawful to pray for the grace of contemplation if we are prepared to exercise ourselves in the necessary mortification and virtues suitable for such a degree of prayer. Ordinary contemplation can be acquired by our own efforts helped by God's grace. Extraordinary contemplation or infused contemplation is only given by God to those whom He calls to the unitive way, whom He carries up the Mountain of Transfiguration. It would be presumption to pray for extraordinary contemplation. This is the teaching of all the masters of the science of prayer and the interior life. When affective prayer has been practised for some time it becomes more and more simplified, and the soul attains to the prayer of simplicity in which she has but one affection perhaps and dwells on that with very little variation for the whole space of her prayer. This is the last stage of ordinary prayer.

It is well to remember that in certain times in the life of the soul even one who has been using the prayer of affection, or even the prayer of simplicity, may find it necessary to go back to meditation and the prayer of discourse. St. Teresa herself tells us this and we must be content with the degree of prayer that God gives us. It is well to pray constantly "Lord, teach me how to pray—show me the manner of prayer pleasing unto Thee. Give me the degree of union with Thee which shall the most glorify Thee and sanctify my soul. My only aim in practising prayer is to please Thee as perfectly as I can. My Lord, grant me ever to seek Thee for Thyself and not for Thy gifts, make my soul docile and simple, a ready instrument for Thy good pleasure."

ACTS OF CONFIDENCE AND HOPE.

I.

O Domine Deus,	O Lord God,
Speravi in Te!	I have hoped in Thee,
O care mi Jesu	O dear Jesu,
Nunc libera me.	Set me free.
In dura catena,	In harsh chain,
In misera poena,	In wretched pain,
Desidero Te.	I desire Thee.
Languendo,	Languishing,
Dolendo,	Grieving,
Et genuflectendo,	And kneeling to Thee,
Adoro,	I adore and
Imploro	Implore Thee
Ut liberes me!	To set me free.

(Prayer of Mary Queen of Scots, composed in prison.)

ACT OF CONFIDENCE.

II.

O God, regulate my lot, dispose of my time, my feelings, my happiness, my health and my strength, my life and my death. Thou art my Lord and Master: I have abandoned the past to Thy mercy, and I commit the future to Thy love. I have no will but Thine, O sweet and tender Providence of my God! Into Thy hands I commend my spirit: to Thee I abandon my hopes and my fears, my desires, my repugnances, my temporal and eternal prospects; to Thee I commit the wants of my perishable body: to

Thee I commit the precious interests of my immortal Spirit which I will never withdraw from Thy Bosom. Though my faults are many, my miseries great, my poverty extreme, my hope in Thee surpasses all; it is above my weakness, greater than all my difficulties, stronger than death. Though temptation should assail me, I will still hope in Thee. Though I should sink beneath my misery, I will hope in Thee still. Though I should break my resolutions I will look to Thee confidently for grace to keep them at last; though Thou shouldst strike me with death, even then I will trust in Thee, for Thou art my Father, my God, and my Saviour. Amen.

(Venerable Claude de la Colombière, S.J.)

AN EXERCISE OF HOLY HOPE.

III.

1. "IF God be for us, who is against us?

"He that spared not even His own Son: but delivered Him up for us all, how hath He not also with Him given us all things? Who shall accuse against the Elect of God? God That justifieth.

"Who is He That shall condemn? Christ Jesus That died, yea, That is risen also again, Who is at the right hand of God, Who also maketh intercession for us."

2. "I believe to see the good things of the Lord in the land of the living. If armies in camp should stand together against me, my heart shall not fear. If a battle should rise up against me, in this will I be confident. One thing I have asked of the Lord, this will I seek after: that I may dwell in the House of the Lord all the days of my life.

"Blessed be the Lord God for He hath shown His wonderful mercy to me in a fortified city (=the Catholic Church)."

3. "This Man receiveth sinners, and eateth with them."

He is the Truth and He saith :—

4. "Come to Me, all you that labour, and are burdened, and I will refresh you."

"They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners."

"Neither do I condemn thee, go and sin no more."

"God so loved the world, as to give His only begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting. For God sent not His Son into the world, to judge the world, but that the world may be saved by Him."

"Him that cometh to Me, I will not cast out. This is the Will of the Father Who sent Me; that of all that He hath given Me, I should lose nothing."

5. "In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

"The Lord is my helper: I will not fear what man can do unto me.

"The Lord is my helper, and I will look over my enemies.

"It is good to confide in the Lord, rather than to have confidence in man.

"Being pushed I was overturned that I might fall: but the Lord supported me. I shall not die, but live: and shall declare the works of the Lord. The Lord chastising hath chastised me: but He hath not delivered me over to death. O praise ye the Lord, for He is good: for His mercy endureth for ever."

AN ACT OF ABANDONMENT TO GOD.

"WHAT will befall me to-day, my God? I know nothing. All that I know is that nothing will befall me that Thou hast not foreseen,

ordered, permitted, or ordained from Eternity. That suffices me, I adore Thy eternal and impenetrable designs. I submit myself with all my heart, for the love of Thee. I will all, I accept all, I offer Thee a sacrifice of all, and I unite this sacrifice to that of Jesus Christ, my Divine Saviour. I ask Thee in His Name, and by His Infinite merits for patience in my trials, and the perfect submission which is due to Thee, for all that Thou wilt shall befall me. Amen."

(Prayer of Mme. Elizabeth of France.)

ACTS OF THE WILL FROM DEVOTIONS OF DAME GERTRUDE MORE, O.S.B.

1. O MY God, and heavenly Father, I offer unto Thee my whole being, and all that belongs to me, within me and without me.

2. Let the unworthiness of my oblation be compensated for by the worthy offering of Thy Son Jesus Christ. Let me obtain, by His merits, what I cannot by my own.

3. I offer unto Thee my sleeping and my waking, in union with His waking from the sleep of death.

4. I offer to Thee my thoughts, words, and actions, to be purified by the most holy thoughts, words, and works of Jesus Christ.

5. I offer Thee my repasts and my fastings, my leisure and my occupations, to be sanctified by their union with those of Jesus Christ.

6. I offer Thee my prayers and pious exercises done through Thy grace, if Thou wilt accept them, as united to the most perfect prayers, which Thy Son offered in His whole lifetime to Thee.

7. My God, I offer Thee my pains of body and mind, my afflictions and desolations, in union with the most bitter Passion of Thy Son, my only Saviour Jesus.

8. Sweet and merciful Jesus, as Thou didst offer Thyself for the expiation of my sins, and to purchase for me eternal glory, so do I offer myself entirely to be made use of by Thee, for Thy glory as Thou wilt.

9. Offer me with Thyself to Thy Heavenly Father, that my poverty may be enriched by Thy abundance, and my sins cancelled by Thy merits.

10. O Holy Spirit, without Whose inspiration we can think nothing that is good, I give Thee myself; purify my soul with Thy seven-fold gifts, that with a chaste body and a clean heart, I may sincerely please Thee. Amen.

DEVOUT PRAYERS MADE BY BLESSED THOMAS MORE.

(Composed in the Tower Prison.)

GIVE me, O Lord, the grace in all my fear and agony, to have recourse to the great fear and wonderful agony which Thou, my sweet Saviour, suffered on Mount Olivet, before Thy most bitter Passion, and in the meditation thereof, to conceive such spiritual comfort as shall be profitable to my soul.

Take from me, O my God, all vain-glorious thoughts, all appetite of my own praise, all envy, covetousness, gluttony, sloth, luxury: all forward affection, all appetite of revenge, all desire of others' harm; all pleasure in provoking any person to anger, all delight of exprobation and insult against any in affliction or calamity. Give me, O Lord, a humble, quiet, peaceable, patient, and charitable mind, that all my thoughts, words or deeds, may have a taste of Thy Holy Spirit.

Give me, O Lord, a longing to be with Thee; not for avoiding the calamities of this wretched world, nor

so much for escaping the pains of purgatory, or those of hell; nor for attaining the joys of heaven with respect to my own advantage; as purely for the love of Thee.

Retain for me, O Lord, Thy love and favour, which my love of Thee, were it ever so great, could not (without Thy infinite goodness) deserve.

Pardon, O Lord, my boldness in making such high petitions, being so vile and sinful a wretch, and so unworthy to obtain the lowest: yet, O Lord, they are such things as I am bound to wish for, and should be near the effectual desire of them, if my manifold sins were not the impediment; for which, O sweet Saviour Christ, vouchsafe of Thy goodness to wash me in that blessed Blood that issued from Thy tender Body, in the divers torments of Thy most bitter Passion. Take from me, O Lord, this lukewarm, or rather this stark cold manner of meditation, and this dullness in prayer: give me fervour and delight in thinking on Thee; and the grace earnestly to desire Thy Holy Sacraments, and especially to rejoice in the presence of Thy blessed Body (sweet Saviour Christ) in the holy Sacrament of the Altar: and duly to thank Thee for Thy indwelling, and that glorious memorial of Thy tender Passion, to remember, and consider Thy most bitter death on the cross.

Make us all, O Lord, every day virtually participants of Thy Holy Sacrament, make us all lively members, sweet Saviour Christ, of Thy Holy Mystical Body, the Catholic Church.

Lord, give me patience in tribulation, and grace in everything to conform my will to Thine, that I may truly say, Thy will be done on earth, as it is in heaven.

The things, good Lord, that I pray for, give me grace to labour for. Amen.

DEVOUT CONVERSE WITH THE SACRED HEART OF JESUS.

(Père Croiset, S.J.)

KINDLE within my heart the Divine Fire of love; with all its ardour, all its delights, its joys, its ecstasies, and all its tenderness, O Sacred Heart of Jesus!

Expel from my heart the poison of sin, and overflow it with torrents of Thy sweetness, that it may be cured of its craving for the poisoned sweetness contained in all the things of this world, O Sacred Heart of Jesus!

Hide me in Thee, Divine shelter of my soul, that I may be safe from the assaults of my enemies, O Sacred Heart of Jesus.

Cheer me with the sober gladness of the wine of Thy love, that having once tasted thereof, I may no longer thirst after anything but Thee alone, and may ever be animated by Thy love, O Sacred Heart of Jesus!

Strengthen my heart by Thy grace; warm it by Thy goodness; sanctify it by Thy presence; possess it by Thy love, for time and for eternity, O Sacred Heart of Jesus!

Humble my pride of heart, which has so often dared, by the enormity of its crimes, to insult Thy loving-kindness, O Sacred Heart of Jesus!

Inspire my heart with holy desires, and love so strong, that they shall overpower the weight of my carnal inclinations and concupiscences, O Sacred Heart of Jesus!

Place my heart in the ardent furnace of Thy love, that it may there be consumed, O Sacred Heart of Jesus!

Show me Thy beauty, ravish me by Thy sweetness, that they may win me from earthly bonds. May my love be in Thee, and Thine in me, O Sacred Heart of Jesus!

Cleanse my soul from all its stains, by the fire of Thy mercy, rather than burn it in the fire of Thy justice, O Sacred Heart of Jesus!

Open to me Thy most sacred wound, and sprinkle me with its Blood, to purify me, to enlighten me, to prepare me to enter by this wound into the Sanctuary of Thy love, O Sacred Heart of Jesus!

Break the fatal bonds of my sins, and give me wings that I may fly to Thee, O Sacred Heart of Jesus!

Fill my heart with Thy love, and never suffer me to lose it, nor to forget Thy benefits, but may it be always like an ardent flame, fed by the sweetness of Thy love, O Sacred Heart of Jesus.

Save me, I beseech Thee, by the love that Thou hast borne me, by the sufferings Thou hast endured for me, by the Blood that Thou hast shed for me, by the thrust of the lance which pierced Thee, O Sacred Heart of Jesus!

Draw my heart unto Thee, and bind it to Thee by the bonds of Thy love, that it may never more be separated from Thee, O Sacred Heart of Jesus!

Unite me to Thee; transform me into Thee, so that I may no longer be myself, that, henceforth, it be not I that live, but Christ Who liveth in me, O Sacred Heart of Jesus!

An Act of Love.

I have nothing, O my Saviour and My God! I have nothing which can be pleasing unto Thee; I can do nothing, I am nothing; but I have a heart, and this is enough for me. Health, honour, and life itself may be taken from me, but no man can rob me of my heart. I have a heart, and with this heart I can love Thee, O my Saviour Jesus, worthy of all adoration! And with this heart it is my determination to love Thee, and always I resolve to love Thee, only to love Thee always.

SUBJECTS TO BE DEVELOPED IN THE PRAYER OF AFFECTIONS IN CONNEXION WITH THE BLESSED SACRAMENT.

TAKE each text of Holy Scripture and (1) after having made an act of the realization of the Presence of God around you, within you, and in the Tabernacle, (2) beg for an increase of devotion to the Blessed Sacrament; (3) make acts of faith, hope, love, sorrow, desire, reparation, and amendment. If possible dwell on one affection if that supplies sufficient matter for your prayer; if not, pass from one act to another; (4) ask our Lady of the Blessed Sacrament and of the Sacred Heart to pray with and for you. Speak to those Saints who had great devotion to our Eucharistic God. Here are some of them—St. Thomas Aquinas, St. Bonaventura, St. Norbert, St. Pascal Baylon, St. Juliana, St. Teresa, St. Clare, St. Colette, St. Gerard Majella, St. Alphonsus, St. Philip Neri. Join in the worship of the Holy Angels ever adoring God Incarnate beneath the Sacramental Veils; (5) end with a fervent spiritual communion.

1. "Venimus adorare Eum."

We are come to adore Him.—St. Matt. II. 2.

2. "Gustate et videte quoniam suavis est Dominus."

O taste and see that the Lord is sweet.—Ps. XXXIII. 9.

3. "Dignus est Agnus Qui occisus est accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem, et gloriam, et benedictionem."

The Lamb That was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.—Apoc. V. 12.

4. "Et ecce Jesus occurrit illis, dicens: Avete. Illae autem accesserunt, et tenuerunt pedes Ejus, et adoraverunt Eum."

And behold Jesus met them, saying: All hail. But they came up and took hold of His Feet, and adored Him.—St. Matt. XXVIII. 9.

5. "Videte Manus Meas et Pedes, quia ego Ipse sum; palpate, et videte."

See My Hands and Feet, that it is I Myself; handle and see.—St. Luke XXIV. 39.

6. "Ecce Prandium Meum paravi, venite ad nuptias."

Behold I have prepared My Supper: come ye to the marriage.—St. Matt. XXII. 4.

7. "Magister adest et vocat te. Illa ut audivit, surgit cito et venit ad Eum."

The Master is come and calleth for thee. She as soon as she heard this, riseth quickly and cometh to Him.—St. John XI. 28-29.

8. "Et accesserunt ad Eum caeci et claudi in templo, et sanavit eos."

And there came to Him the blind and the lame in the Temple; and He healed them.—St. Matt. XXI. 14.

9. "Et praecinxisti me virtute ad bellum: et supplantasti insurgentes in me subtus me."

Thou hast girded me with strength unto battle: and hast subdued under me them that rose up against me. —Ps. XVII. 40.

10. "Cibavit eos ex adipe frumenti: et de petra, melle saturavit eos."

And He fed them with the fat of wheat, and filled them with honey out of the Rock.—Ps. LXXX. 17.

"Jesus, Jesus, come to me,
O how much I sigh for Thee!
Come, Thou of all friends the Best,
Take possession of my breast.
Comfort my poor soul distressed,
Come and dwell within my breast,
O, how oft I sigh for Thee,
Jesus, Jesus, come to me."

SUGGESTIONS FOR PRAYER IN RELATION TO THE BLESSED SACRAMENT.

I.

"COME and see the place where the Lord was laid."—St. Matt. xxviii. 6.

O my soul, turn thy gaze lovingly to Mary the first shrine of thy Lord's Body and Blood. Bless God in Mary and Mary in God. Congratulate the Sacred Heart of Jesus on possessing a dwelling-place undefiled by sin. Ask Mary to pray for thee for the grace of receiving Holy Communion worthily.

O my soul, turn thy gaze to St. Joseph. He often cradled the Lord of Glory in his arms. Ask this "just man full of the Holy Ghost" to get thee the grace of the Holy Spirit's constant indwelling so thou mayest be less unworthy of receiving the King of Kings.

O my soul, turn thy gaze to holy Simeon and devout Anna and beg for the graces of hunger and thirst for God, of watching in prayers, of serving God night and day, so that thou, like holy Simeon, mayest receive the Lord's Christ, as Holy Viaticum.

O my soul, turn thy gaze constantly towards the Tabernacle. Visit actually the Blessed Sacrament whenever thou canst, and, when hindered by distance, or duty, or sickness, visit in spirit all the tabernacles of the world, the places where Thy Lord is laid, for it is good for thee to be there where is the fullness of joy.

O my soul, regard thyself and see the place where in each Communion Thy Lord is laid. What efforts dost thou make to adorn thy soul with virtues to rejoice Thy Lord? How cold is Thy welcome!

II.

"VIDEBUNT in Quem transfixerunt."—Joan xix. 37.

"And they shall look upon Me, Whom they have

pierced: and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him, as the manner is to grieve for the death of the first-born."—Zach. XII. 10.

In the Blessed Sacrament this prophecy is fulfilled to the end of time.

Morning by morning the priest at the Altar lifts up Jesus Christ. True God and true Man, hidden, it is true, beneath the white disguise of the Host, and cries, "Ecce, Agnus Dei".

We are called, then, to a life of prayer, to contemplate the Divinity, in our mental prayer, and one of the helps to this loving gaze at the Uncreated—in which true contemplation consists—is the gazing, as ardently and frequently as possible, at this same Divinity, united to the Sacred Humanity, veiled in the Adorable Host.

There are two ways of contemplating the God-Man:—

(*a*) The way of love accompanied by deepest grief. This was the look of affection of His Immaculate Mother, of the holy Magdalen, of the penitent thief and the holy women.

(*b*) The way of criticism and hate. "And after they had crucified Him . . . they sat and watched Him."—St. Matt. XXVII. 36.

We who have crucified Him by our sins and infidelities must take care that great devotion to holy Mass and Benediction, wherein our Lord is lifted up also, is one of the chief devotions of our lives. The soul, who looks upon Jesus Christ, and mourns for Him, cannot fail to become a Saint.

"Accedite ad Eum, et illuminamini; et facies vestrae non confundentur."—Ps. XXXIII. 6.

O MY Lord, my Love, I see Thee lifted up in Holy Mass for my adoration and worship, and I grieve that I have so little true sorrow for all Thou hast suffered

for me. Would that I could mourn for Thy Wounds and for my sins. I offer Thee all the grief of Thy Immaculate Mother's Heart as She gazed on Thee in Thy death Agony. I offer Thee the tears and devotion of the holy Magdalen, and I wish that I could love much, who have also sinned much. I believe that Thou canst make me look at Thee more lovingly and more sorrowfully each time that I visit Thee in Holy Mass, and when Thou art lifted up in Exposition. I beg for a great increase of love and sorrow.

I desire to gaze at Thee with the confidence and humility of the penitent thief. Lord, remember me, who so often have forgotten Thee; remember me not to condemn me, but to grace me and to convert me. Remember me, lest I perish. Grant me the grace of constant loving contemplation of Thee in Thy passion, in its renewal in Holy Mass, in Holy Communion when I receive Thee actually into my heart, Whom I have wounded by my iniquities and bruised by my sins. O that I might desire Thee as the Saints desired Thee. That this may be so, let me desire Thy will, for none can be united to Thee, unless he first unites his will to Thine, or rather, makes Thy Will his own. O Jesus, despised, and become in Thy Passion the Most Abject of men; Thou, Man of Sorrows, Who hast borne our infirmities and carried our sorrows, I see Thee as it were a leper, as one struck by God and afflicted, O grant me grace to see Thee always crucified for me; to seek Thee crucified and to find Thee risen, for the soul who seeks Thee crucified, to anoint Thy Holy Body with the spices of love and sorrow, finds Thee, as did the holy women, Risen, and shares with Thee in Thy glorious Resurrection, for Thou dost impart to her the graces of amendment, and the power to overcome.

I earnestly pray Thee, my crucified Spouse, to turn away mine eyes lest they behold vanity. Turn my eyes from the world and its allurements, for the friend-

ship of the world is enmity with Thee. Turn my eyes from sin, lest I crucify Thee afresh, and trample Thy Precious Blood in the dust. Turn my eyes from myself lest I despair when I see the treachery I have used towards Thee. Look on me, my Lord, with the loving mercy Thou didst show to St. Peter when he denied Thee, and make me a true penitent. Grant me to fix mine eyes ever more and more on Thee till I can say with Thy holy servant, St. Antoninus of Florence, "My eyes are ever on the Lord," on my Lord Whom I have betrayed, denied, bruised, reviled, wounded and killed, but Who has died for my pardon, and is alive for evermore; Who looks on me, never with anger, but always with pity and love. Fix my gaze on Thee here by prayer and contemplation, that in the hour of death Thy face may appear mild and festive to me. This is all I hope for and desire!

III.

"ECCE appropinquavit hora et Filius hominis tradetur in manus peccatorum."—St. Matt. xxvi. 45.

My Lord and my God, the hour cometh in which Thou, the Son of Man, art to be delivered up into the hands of sinners in Holy Mass and Communion. I believe that Thou, true God and true Man, didst take our nature in order to condescend to our weakness. I believe charity brought Thee down from Heaven to Mary's womb, and thence to the Cross, and it is charity which moved Thee to institute Holy Communion that Thou mightest thereby give Thyself, Life Eternal, to us. I believe Thou art indeed the Friend of sinners and Thou puttest Thyself at our disposal to be used as we will.

I thank Thee for calling Thyself my Friend, for making Thyself my food, for not condemning me because of my past sinfulness. I hope that, sinner

as I am, I shall never wound Thee again by a deliberate sin. I love Thee, and I stretch out my hands to receive Thee. Come to me that I may rejoice, as the bride rejoiceth over the visit of her Spouse. Come to me, that I may thank Thee, for it is only when Thou art in my heart, that I begin to understand Thy love for me, and to grieve over my treacheries towards Thee. Come to me, to purge and cleanse me. Come to me, to heal and illuminate me; come to me, to unite me to Thyself. Come to me, and stay with me lest I betray Thee again. I have been Thine enemy, make me now Thy friend in all things. O Love, teach me how to love, to adore, to thank Thee, and how to detain Thee with me. Teach me to appreciate Holy Communion as Thou wouldst it should be appreciated!

SEPTEM DIVINI AMORIS JACULA.

1. QUANDO Te, mi Jesu, brachiis animae meae constringam; ne oro, peccatis excludar: vere eorum me nunc amore Tui poenitet.

2. Utinam Te solum, mi Jesu, possideam, et in aliis omnibus sim pauper! prae Te vilescunt mihi omnia mundi bona, Tu solus places.

3. Felix, qui omnia rerum terrenarum cura solutus, Tibi soli, mi Jesu, vocat! et videt, quam suavis sit in omnibus spiritus Tuus.

4. Amo Te, Suavissime Jesu, super coelum et terram et omnia, quae, iis continentur. In Te solo cor meum conquiescit.

5. O carissime Sponse, en ego sto ad ostium Tuum et pulso, admitte me, omnibus hujus mundi voluptatibus lubens renuntio.

6. O Jesu, permitte me quiescere super Sacratissimum Pectus Tuum, ut inde cor meum accendatur semperque ardeat.

7. O Vita mea, per quam vivo sine qua morio· concede, ut Tibi conjungar et in amplexu Tuo moriar

SEVEN DARTS OF DIVINE LOVE.

1. WHEN, O my Jesus, shall I embrace Thee with the arms of my soul; I beseech Thee, let not sin separate us: for love of Thee I repent with my whole heart!

2. O my Jesus, would that I might possess Thee alone, and be in all else poor! For love of Thee let all earthly good be worthless to me, and Thou alone be pleasing!

3. O my Jesus, happy is he who, set free from worldly cares, calls for Thee alone, and sees how sweet above all things is Thy Spirit!

4. O most sweet Jesus, I love Thee above heaven and earth and all that is therein contained. In Thee alone my heart rests!

5. O most dear Spouse, behold I stand at Thy door and knock. Admit me, I beseech Thee. Willingly do I renounce all worldly desires!

6. O Jesus, permit me to rest upon Thy most Sacred Bosom, that there my heart may be inflamed and ever burn.

7. O my Life, through Whom I live, without Whom I die: grant me to be joined to Thee and in Thy embrace to die.

[It is a devotional practice to offer each of these darts of love with:—

1. One of the Bloodsheddings, begging our Lord to accept them in reparation for the Seven Deadly Sins.

2. With the Seven Dolours of the Queen of Martyrs, in thanksgiving for the Seven Sacraments, and for atonement for the abuse and neglect of these life-giving streams.

3. To pray for greater diffusion of the Seven Gifts of the Holy Spirit on all for whom your Divine Spouse shed His Precious Blood.

4. To beg for Priestly and Religious Vocations.]

QUINQUE AMANTIS ANIMAE SUSPIRIA.

[Offer these (1) in adoration of and thanksgiving for the five most Precious Wounds; (2) in reparation for the sins committed by your five senses of sight, hearing, smell, taste, and touch.]

JESU mi Deus et Omnia! cur unquam offendi Te Qui usque in finem dilexisti me? An non et ego amem Te? Si quis non amat Dominum nostrum Jesum Christum, sit anathema!

EMITTE mi Jesu, lucem Tuam et veritatem; ipsa me deducant et adducant in montem sanctum Tuum, et in tabernacula Tua. Ibi secure exultabo in Te Deo Jesu meo.

SALVE o Imago aeterni Patris! O Speciose Forma prae filis hominum, in Quem desiderant angeli prospicere. O cordis mei desiderium, ostende mihi Faciem Tuam et salvus ero.

UTINAM, O Bonitas Infinita, amoris Victima pro me facta, totus vicissim Tibi in amoris victima consecrer faciasque (quod unice exopto) ut vere dicam: mihi mundus crucifixus est et ego mundo.

SUAVISSIME Jesu, aufer spiritum meum et Tuum in me transfunde; Tuo enim Spiritu animatus exclamabo: vivo ego, jam non ego, vivit vero in me Christus!

1. Jesus my God and my All! Why have I ever offended Thee, who hast loved me to the end? May I not indeed love Thee? If anyone loves not our Lord Jesus Christ, let him be anathema!

2. Send out Thy Light and Thy Truth O my Jesus; let them lead and bring me to Thy holy mountain, and into Thy Tabernacles. There I will rejoice securely in Thee, O God, my Jesus!

3. Hail, O Image of the eternal Father! O Thou Who art beautiful above the sons of men, into Whom the angels desire to gaze—O Desire of my heart, show me Thy face and I shall be saved!

4. O Infinite Goodness, made a Victim of Love for me, would that I might be wholly consecrated to Thee as a victim of love for Thee—grant (and this is all I desire) that I may say truly: the world is crucified to me and I to the world!

5. O most sweet Jesus, take away my spirit and pour Thine Own into me; animated by Thy Spirit I shall exclaim, I live, now not I, but Christ truly liveth in me!

PETITIONS OF ST. AUGUSTINE.

DOMINE Jesu, noverim me, noverim Te,
Nec aliquid cupiam nisi Te!
Oderim me, et amem Te;
Omnia agam propter Te!
Humiliem me, exaltem Te;
Nihil cogitem nisi Te!
Mortificem me, ut vivam in Te;
Quaecumque veniant, accipiam a Te!
Persequar me, sequar Te,
Semperque optem sequi Te!
Fugiam me, confugiam ad Te;
Ut merear defendi a Te!
Timeam mihi, timeam Te,
Ut sim inter electos a Te!
Diffidam mihi, fidam in Te,
Obœdire velim propter Te.
Ad nihil alliciar nisi ad Te.
Et pauper sim propter Te.
Aspice me, ut diligam Te,
Voca me ut videam Te,
Et in aeternum fruar Te.

Amen.

ST. AUGUSTINE'S PETITIONS.

LORD JESUS, may I know myself and know Thee,
And desire nothing save only Thee!
May I hate myself and love Thee;
May I do everything for the sake of Thee!
May I humble myself and exalt Thee;
May I think of nothing except Thee!
May I die to myself, and live in Thee;
May I receive whatever happens, as from Thee!
May I banish self and follow Thee,
And ever desire to follow Thee!
May I fly from myself, and fly to Thee;
That I may deserve to be defended by Thee!
May I fear for myself, and fear Thee,
And be among those who are chosen by Thee!
May I distrust myself, and trust in Thee!
May I be willing to obey on account of Thee;
May I cling to nothing but to Thee.
May I be poor for the sake of Thee;
Look upon me that I may love Thee,
Call me that I may see Thee,
And ever and ever enjoy Thee! Amen.

THE GREATER ADVENT ANTIPHONS.

1. O Sapientia, quae ex ore Altissimi prodiisti, attingens a fine usque ad finem, fortiter suaviterque disponens omnia, veni ad docendum nos viam prudentiae.

O Eternal Wisdom, "easily seen by them that love" Thee, "found by them that seek" Thee, "to think upon" Whom "is perfect understanding," "an infinite Treasure to men: Which they that use, become the friends of God," Whose "Company hath no tediousness but joy and gladness," Whose "conversation hath no bitterness": come to me and teach me the way of

prudence. Thou art the Way, grant to me to walk by Thee. Thou art that Way that "shall be called the Holy Way, a Straight Way, so that fools shall not err therein". Thou Who art the Eternal Wisdom alone knowest my folly. Unite me to Thyself! Fill me with Thyself!

2. O Adonai, et Dux domus Israel, Qui Moysi in igne flammae rubi apparuisti, et ei in Sinai legem dedisti, veni ad redimendum nos in brachio extento!

O Lord, our Leader, our Lawgiver, Thou Who art a Consuming Fire, burn up in us all that is not from Thee or for Thee. Suffer not that we, redeemed by Thine Own Right Hand, should ever suffer other lords but Thee to rule over us. Come and rule over and in us. Purify us, by fire if Thou wilt, but make us, at any cost, obedient to Thy Holy Laws. Come and live and reign in us!

"Lead, and I follow Thee, my Guide,
We will not part whate'er betide."

—St. Bernard.

3. O Radix Jesse, Qui stas in Signum populorum, super Quem continebunt reges os suum, Quem gentes deprecabuntur, veni ad liberandum nos, jam noli tardare.

O Root of Jesse, Jesus, Son of David, Son of Mary, "the Sign Which shall be contradicted," "set for the fall and for the resurrection of many," have mercy on us, come quickly, that we may die to sin and rise to newness of life in Thee. Deliver us from all that would separate us from Thee, our Resurrection and our Life!

4. O Clavis David et sceptrum domus Israel, Qui aperis et nemo claudit, claudis et nemo aperit; veni, et educ vinctum de domo carceris, sedentem in tenebris et umbra mortis.

O Thou, Who art not only the Key but also the Door, opening the Kingdom of Heaven to all believers, through Whose Sacred Humanity and Whose Precious Blood we enter "with confidence into the Holies,"

come and lead us (conquered by sin and so abiding in the prison of self-love) from darkness, caused by love of creatures, into light. Lead us by contemplation into true union with Thy Glorious Divinity. Enlighten Thou our eyes that we never sleep in death.

5. O Oriens, Splendor lucis æternæ et Sol justitiæ; veni, et illumina sedentes in tenebris et umbra mortis.

O Sun of Justice do Thou "arise upon us with health" in "Thy Wings". Shine on us and grant us in Thy Light to see light. He who seeth Thee, O Jesus, seeth the Father. Lord show us Thy Face and we shall be saved.

"Tu nos bona fac videre
In terra viventium!"

—St. Bernard.

. . . . . .

"Not such brightness bringeth morning
To the night-bound earth,
Not such freshness, showers waking
Flowers to new birth,
As the life, the warmth, the sunlight
Jesus brings to me,
All renewing and refreshing
With His Charity."

—Hymn of Prince Hohenlohe from
"Devotions for Holy Communion."

6. O Rex Gentium et Desideratus earum lapisque angularis, Qui facis utraque unum; veni et salva hominem, quem de limo formasti.

"Veni, veni Rex optime,
Pater immensae gloriae,
Affulge mente clarius
Jam exspectatus saepius."

"Come, O Thou King of boundless might!
Come Majesty Adored!
Come, and illume me with Thy Light,
My long-expected Lord!

—St. Bernard.

O Thou, the Desired of all Nations, Jesus Christ, the Chief Corner-Stone, cement us unto Thyself with the mighty Sacrament of Thy Flesh and Blood. Thou hast formed us out of dust, reform us into Thine own Image and Likeness.

7. O Emmanuel, Rex et Legifer noster, Exspectator gentium et Salvator earum; veni ad salvandum nos, Domine Deus noster.

O Thou, Whose delights are with the children of men, our God dwelling with us, the hidden God, the Saviour, come and rule over us and reign in us for ever and ever.

"O Voluptas cordis mei,
Jesu dilectissime!
In me regna, Fili Dei.
Regna, regna, libere!"
—Hymn of Prince Hohenlohe.

EJACULATIONS USED FREQUENTLY BY THE VEN. FR. LOUIS DE LA PUENTE, S.J.

1. DILIGAM Te, sicut diligor a Te.
I will love Thee, my God, as I am loved by Thee.

2. O anima mea, ama amorem ab aeterno te amantem.
O my soul, love the Divine love which loves thee from eternity.

3. Ostende mihi, Domine, caritatem Tuam, et amorem Tuum da mihi.
Show me Thy infinite charity, O Lord, and grant me Thy Divine love.

4. O Domine, aufer a me quidquid mihi obstat, ne Tibi plene uniar.
Remove from me, O Lord, whatever hinders my perfect union with Thee.

5. O dulcissime Jesu, fac me diligere Crucem Tuam ut melius impleam Voluntatem Tuam.
O sweet Jesus, give me to love Thy Cross, in order that I may do Thy most holy will better.

6. O amantissime Jesu, fac me diligere paupertatem, opprobria, dolores, et labores, ut sine impedimento ullo placeam Voluntati Tuae.

O dearest Jesus, grant me to love poverty, contempt, sorrows, and trials, in order that I may without hindrance fulfil Thy Will.

7. O Trinitas beatissima, rege memoriam, illustra intellectum, inflamma voluntatem, adjuva impotentiam meam, ut totus Tibi plena uniar.

O Blessed Trinity direct my memory, enlighten my understanding, incline my will, and help my weakness that I may live perfectly united with You.

8. Domine Jesu, da mihi pro amore Tuo prospera mundi despicere, et nulla ejus adversa formidare.

Good Jesus, grant me to despise, for Thy sake, what the world esteems, and not to dread what it fears and hates.

9. O anima mea, cogita quae Domini sunt, quomodo placeas Deo.

O my soul, think of heavenly things, think how thou must please God.

10. O Dilectus meus! O Amor! O Amator aeterne! Domine ego amo Te.

O Beloved, O Love, O Eternal Lover, I love Thee, O Lord!

AN EXERCISE FOR ELEVATION OF SPIRIT AND CONTEMPLATION.

[Taken from "The Illuminative Way" of Dom Michael of Coutances, the Carthusian, translated by Fr. Digby Best, Oatorian.]

"O LORD Jesus, highest and most exalted of contemplatives! because Thou dost will it, and according to Thy power, knowledge, and will, make us for love and imitation of Thee, and by Thy merit and gift, true contemplatives and elevated in spirit: and that it may be so—

"1. Purify and strip our memory of every created image,

"2. And fill it with Thy Divinity, that it may think of none but Thee,

"3. Establish it in Thy presence, so that

"4. We may fixedly remember Thee by Thyself, and feel Thee present with us,

"5. And adore and supremely worship Thee,

"6. And securely possess Thee.

"7. Purify our intellect from obscurity, and the actual perception of creatures.

"8. Elevate and strengthen it with Thy glorious light.

"9. Fill and clarify it with Thy Divine truth and without interposed image; that so Thee by Thyself,

"10. We may behold clearly and face to face,

"11. And praise Thee and glorify and superexalt Thee.

"12. And admiring swoon away in Thee, and understanding, become without understanding.

"Lastly, purifying and perfecting with Thy Divine charity and goodness our whole will—

"1. Move us with the chastest impulse of Thy love.

"2. Inflame us with the most fervent longing for Thee.

"3. Fill us with Thy infinite joy.

"4. Satiate us with Thy beatific fruition.

"5. Give us to drink from the torrent of Thy delight.

"6. Inebriate us from the abundance of Thy House.

"7. Absorb us into the abyss of Thy Divinity: so that desisting from our natural effort, we may lie passive in Thy rest.

"8. Transform us into one will with Thine, as the red-hot iron is transformed into the fire.

"9. Unite us to Thee, without medium, inseparably.

"10. Calm and beatify us, that in Thy peace we may sleep and take rest, and Thou take Thy joy in us, and be able to work within us Thy noblest work, to Thine everlasting glory, and the salvation of all."

THE MOUNTAIN OF UNION.

(THE MOUNT OF THE TRANSFIGURATION.)

"And Jesus *taketh unto Him* Peter and James and John his brother, and *bringeth them up* into a *high mountain apart.*"

"Lord, it is good for us to be here."

"And they lifting up their eyes saw no one, but only Jesus.'

"THE manner of contemplation" (here on this mountain) "is supernatural and mystical, and this is infused into the soul by the Holy Spirit from above, God supernaturally touching, enlightening, and penetrating the soul. In contemplation of this kind the human mind puts on the capacity of an Angel, beholding truth by simple apprehension and with a supernatural intuition without the discourse of reason. For when Infinite Wisdom teaches, the truth is grasped in a moment, and there is no delay in learning, nor need of reasoning. In this deiform contemplation consists that mystical theology described by the great Dionysius, the Areopagite, which is the most secret converse of the mind with God, a supernatural vision wrought in the centre of the affections, which brings on an ecstasy in which the soul rises to God by a negation of all beings, and in which, by a supernatural, experimental, and most burning love of the Divine Charity, God is known in a kind of luminous cloud, by the elevation of the mind above all created things and an immediate and certain ecstatic union with God. To this deiform and mystic contemplation the interior and devout lover of God attains (as Ruysbroeck says) when God deigns of His own free will to admit him and raise him up thereto, by vehemently en-

kindling his spirit, so that he becomes wholly on fire, and putting aside and transcending all created things, forgetting himself and all else, is really, completely, and freely carried away, is dissolved and melts away, is transformed and absorbed in God by a burning affection of fervent charity towards Him. To this state no knowledge, no subtlety, no human efforts are able to attain, but only He whom God Himself deigns to enlighten and whose spirit He unites to Himself, he and no other is able to contemplate God. And so it comes to pass that very few reach to this deiform contemplation, because of their own want of aptitude and incapability, as also of the hiding and withdrawal of the Divine Light. Neither ought anyone rashly to allow himself to beg for this grace, but let him first thoroughly and for a long time labour at the hatred and denial of himself and at the practice of virtues, the extirpation of vices and vicious affections."

This long extract comes from the "Unitive Way," ch. III., translated by Fr. Kenelm Digby Best, Oratorian, from the Carthusian Dom Michael of Coutances' Latin work.

I have thought it well to give it here in order that those who give themselves to a life of prayer may realize that there is no grace, however high, which Almighty God cannot give to the truly humble soul, who sets to work in earnest to die to self, sin, and the world, and to live to Jesus Christ, in Him and by Him. If one aims at the sun, one may reach the stars, and it is those who hunger and thirst after Justice who are filled.

Even a beginner may be drawn (from time to time) by the Holy Spirit of God working within the soul to aspirations of Unitive Love. This does *not* mean the soul has *reached the unitive way*, as even in the purgative way one is sometimes drawn to acts of the illuminative and unitive way. It means only that the God we reach towards is unspeakably gracious and con-

descends to give us great graces to encourage us as an earnest of what He will bestow upon us, if we are faithful, when we have attained to perfection, which may, of course, not be granted to us till after death; though it is possible that, if we devote ourselves wholeheartedly to the interior life, and refuse no cross that comes to us, but take every so-called "interruption" to our spiritual life and turn it into a means of union with God, that even to the meanest and unworthiest of us God may grant even supernatural contemplation here. "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His Judgments, and how unsearchable His Ways! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and recompense shall be made him? For of Him, and by Him, and in Him, are all things: to Him be glory for ever. Amen."

"Le Christ se donne à nous, moins peut-être pour que nous le possédions, qu'afin que Lui nous possède pour nous transformer. Nous pouvons contenir son humanité, mais avant tout sa divinité nous contient."

"Si l'âme veut se rendre compte de la présence de son Dieu en elle, qu'elle apprenne à vivre dans le silence et l'abandon et s'y recueille entière: bientôt après, elle se sentira travaillée par une action mystèrieuse, qui la dirige, la soutient, la porte: elle comprendra dès lors comment Dieu habite toujours en elle." [1]

FROM ST. AUGUSTINE'S MANUAL.

(Chs. xviii., xix., and xx.)

"The only return man can make to God is to love Him."

"DISTINGUISHED by being made to the image of God, and honourable from its likeness to Him, the soul has within it from God that

[1] Dom Pie d'Hemptinne, O.S.B.

which admonishes it to stand steadfast in Him, or to return to Him when its stability has been shaken by its tendencies and weaknesses. And not only may it hope for pardon and mercy, *but it may even dare aspire to the Espousals of the Word made Flesh*, and enter into a treaty of companionship with God, and be united with the King of Angels in the sweet yoke of love.

"All these things are done by love, if, loving as it is loved, the soul shows itself like God in will, as it is like Him in nature. Of all the desires and affections of the soul, love is the only one by which the creature can, though of course inadequately, make any return to its Maker, or enter into any relation of reciprocity with Him. Where love is present, it captivates and absorbs into itself all other affections. Love is all sufficing, and is of itself and on its own account pleasing. Love is its own reward, its own cause, its own fruit, its own enjoyment; for by love we are united with God.

"Of two spirits love maketh one; love maketh the soul will and not will the same thing: love first of all sets in order our conduct; afterwards it considers all things present as though they were absent; and then it looks upon all things in Heaven and on earth with the pure eye of the spirit. By love are all the good acts done in the world; then all the good acts of the world are despised by love; and lastly even the inmost secrets of God are discerned by love.

"God the Father is Charity, God the Son is lovingness, and God the Holy Ghost is the love of the Father and the Son. This love, this charity, and this lovingness require some like thing in us, that is, to wit, charity whereby we be associated, and knit unto God as it were by some alliance of kindred. Love ignoreth dignity and understandeth not reverence. He that loveth cometh boldly of himself unto God, and speaketh familiarly unto Him, without any fear

and without any misgiving. His life is but loss, who loveth not. But he that loveth hath his eyes evermore towards God, Whom he loveth, Whom he longeth for, Whom he thinketh of, in Whom he delighteth, upon Whom he feedeth, in Whom he battleth.

"A man thus devoted to God doth so sing, so read, and doth so conscientiously act in all his works, as though God were present before his eyes, as indeed He is present in fact. He prayeth in such wise as if he were taken up and presented before the face of God's majesty on His high throne, where thousands of thousands do Him service, and ten hundred thousand are standing about Him. . . . Great is love whereby the soul reacheth boldly of itself unto God, and cleaveth steadfast unto God. The soul that loveth God asketh questions of Him familiarly, and taketh council of Him in all things. It can think upon nothing else, it can speak of nothing else, it despiseth all other things, and it loatheth all other things, saving God. . . . He that will have knowledge of God let him love Him. . . . The soul that loveth God renounceth all her own affections and giveth herself wholly to nothing else but love, to the end she may give love for love. And when she hath utterly spent herself in love, how small a thing is it in respect of the Everlasting stream of the Heavenly love! . . . Let not the soul be afraid which loveth, but let the soul be afraid which loveth not. The soul that loveth is pressed forward by desires, impelled by longing, disclaimeth its deserts, shutteth its eyes to majesty and openeth them to pleasure; setteth itself in safety and dealeth confidently with God. Through love the soul withdraweth and departeth aside from the bodily senses, so that it may forget itself in knowing and loving God. And this is done when the mind, being allured by the unspeakable sweetness of God, doth after a sort steal away from itself, to the intent it may enjoy God and delight in Him. Nothing is so pleasant as love, when love is

great enough. Love giveth familiarity with God; familiarity induceth daring; daring, enjoyment; and enjoyment, continual hungering. The soul that is taken hold of by the love of God can think of nothing else, can wish for nothing else; but with frequent sighs crieth out: 'As the hart thirsteth after the water springs, so thirsteth my soul after Thee, my God'." [1]

AN EXERCISE FOR UNION FROM BLOSIUS.

("ORATORY OF FAITHFUL SOUL." [2])

SWEET Jesus! may Thy holy love surround me as with a graceful garment, that my soul may not come into Thy presence unclad, but adorned with Thy grace. Raise me aloft by the power of Thy love, to Divine contemplation: carry my spirit to the height of the everlasting hills that I be not involved in the darkness of this world, far from Thee. Gladden my sorrowing heart by the wished-for presence of Thy grace. Send forth Thy most gladsome light, that my inmost soul may be renewed by its rays to joyousness of spirit. Be present in my heart, be present in my mouth, be present in every deed, and in my daily duties: for I earnestly long for Thee, and I pine away through my eager expectation of Thy coming.

O Lord, Who hast entirely created and redeemed me, and hast a hundred thousand times brought me out from the jaws of hell, when I was wholly lost, give me grace to love Thee with the whole strength of my soul, because Thou hast first loved me. Inebriate me with the sober abundance of Thy love, that, detained here only as to my body, I may fly unto Thee, my only Treasure, with a free, unburdened soul.

O my Jesus, so strike, I beseech Thee, my soul with the sweetest violence of Thy love, that, overcome

[1] Catholic Truth Society edition of St. Augustine's "Manual".
[2] Art and Book Co.

by holy fervour and amazement, and ravished out of itself, it may happily pass unto Thee. O Lord, may my whole spirit, and body, and my very life praise Thee, that I may be an acceptable sacrifice unto Thee, every moment that I enjoy the gifts of Thy mercy.

O Love that sweetly bindest and joinest all to Thyself; O Love that gently woundest and penetratest inmost souls; O Love that wonderfully makest them to languish and faint in Thee; O Jesus Christ my God, come and tarry not, for continually do I desire Thee, and my spirit pants after Thee, with deep groans and piercing sighs.

Enlarge my heart, O Lord, with the immensity of Thy sweet love, and raise it to that abyss of Thy dazzling light, that by rapid contemplation it may even touch Thee, the Eternal Wisdom; mercifully look down upon me, struggling in the midst of the troubles of this life. Place my wearied soul in the spots of that wished-for pasture, and by those purest streams of Thy pleasures, that, quickened there by the warmth of heavenly delights, it may soon forget all its miseries.

O Thou That art every good, Christ Jesus, excite within me most ardent desires, that I may always seek after Thee, and continually sigh for the blessed abodes of my everlasting country.

O Thou That art my only salvation, may I love Thee more than myself, and myself only in Thee and for Thee. May Thy holy love overshadow me; may my soul, enticed by Thy sweetness, wholly melt away through love: and going out of itself and passing wholly into Thee, may it taste of the crumbs of those incomprehensible delights, which Thou hast prepared for them that love Thee.

O my God and my All, may my soul, I beseech Thee, seek for nothing but Thee, may it even forsake itself for Thee, may it long after Thee, and be inflamed with Thy love; that, carried out of itself with holy

fervour, and absorbed in the abyss of the riches of Thy glory, perceiving may it not perceive, and understanding may it not understand, but sleep entranced in Thee, and be joined to Thee by pure love. May my sighs and manifold sorrows on this earth move Thee; O my Lord, grant that meanwhile, during the toil and misery of this present exile, I may find refreshment and help in Thee, and that whenever I shall put off this body, I may be received in Heaven by Thee.

ASPIRATIONS OF UNITIVE LOVE TO THE GODHEAD.

(Venerable L. Blosius.)

"In Thy strength Thou hast carried them to Thy habitation."—Exod. xv. 13.

"O LORD God! O Delightful Beginning of my being! O Deep Abyss of Love! O Clear Light of my inmost soul! O most Simple and All-Joyful Good! My true and unchangeable Good! My God and my All! What do I will beside Thee? Thou art absolutely sufficient for me.

"When, when, oh! when shall I happily find Thee? When shall I love Thee with burning affection? When will my spirit be most closely united to Thee? When, when, oh! when, my God, wilt Thou carry me away from myself entirely into Thee? When wilt Thou utterly absorb me? When wilt Thou unite me to Thyself without anything between us? Oh, mercifully remove all obstacles that prevent my union with Thee; make me one spirit with Thyself, to the praise of Thy Name."[1]

"My soul is detached
From everything created,
And raised above itself
Into a life delicious,

[1] "Short Rule and Daily Exercise," Art and Book Co.

Of God alone supported.
And therefore will I say,
That what I most esteem
Is that my soul is now
Without support, and with support."

"On Mount Carmel God alone and I.
God Alone in my spirit to enlighten it,
God Alone in my acts to sanctify them,
God Alone in my heart to possess it."
—St. John of the Cross.

ASPIRATIONS TO THE BLESSED TRINITY.

O FATHER, of Whom are all things!
O Son, by Whom are all things!
O Holy Spirit, in Whom are all things!
O Holy and Undivided Trinity!
O Adorable Unity!
O Incomprehensible Majesty!
O Tireless Energy!
O Unchangeable Power!
O Matchless Strength!
O Blessed Repose!
O Radiant Light!
O Eternal Truth!
O Ineffable Charity!
O Wonderful Godhead!
O Infinite Compassion!
O Admirable Wisdom!
O Inexhaustible Goodness!
O Essential Sanctity!
O Absolute Justice!
O Unspeakable Sweetness!
O Uncreated Life!
O Blessed Trinity, One God!

SOME PRAYERS FROM THE MISSAL.[1]

"*For Spiritual and Bodily Health* :—

"O GOD, Who seest that we of ourselves avail not at all; inwardly and outwardly hold us in Thy Holy keeping, that we may *neither be overcome in body by adversity, nor in mind be a prey to evil thoughts.* Through Jesus Christ . . . etc."—2nd Sunday in Lent.

"Bestow upon us, we beseech Thee, O Lord, *health of soul and health of body* : that at all times intent upon the doing of good works, we may deserve to be defended by the might of Thine arm."—Prayer over people. Friday, 2nd week of Lent.

"Mercifully listen to our prayers, O Lord, *and heal our sickness of soul* : that forgiven by Thee Thy Blessing may ever be our joy."—Prayer over people. Tuesday, 2nd week of Lent.

"*For God's Mercy and Comfort* :—

"Spare, O Lord, spare Thy people; scourged according to its deserts, may it find solace in Thy comforting grace."—Prayer over people. Thursday after Ash Wednesday.

"Uphold Thy people, O Lord, cleansing it in Thy Mercy from all guilt; for those over whom no sin hath rule, no misfortune can harm. Through . . ." —Prayer over people. Friday after Ash Wednesday.

"O Lord, Who art lavish in Thy gifts, be to us succour in time, and life in eternity."—Post Communion. Thursday, 1st week of Lent.

"Look down upon us, O God, our Protector, and grant that, humbled under the weight of our sins, we may share in Thy mercies and our consciences set at rest, devote ourselves to the serving of Thee. . . .

[1] "Roman Missal," Desclée & Cie.

"Give ear, we beseech Thee, O Lord, to the prayer we put up for the grace of humbleness of heart in all time of our well-being, and for that of trustfulness in the hour of adversity. . . ."—Saturday, 1st week of Lent.

For Illumination.

"Shed upon our minds, we beseech Thee, O Lord, the bright light of Thy grace: that thereby illumined, we may know which are the things we ought to do, and may strenuously hold in our actions to what is right. . . ."—Prayer over people. Wednesday, 1st week of Lent.

For Holy Purity and Fervour.

"O God, the Giver-back and the Lover of Innocency, raise up to Thyself the hearts of Thy servants; that fervent in Thy spirit, we may be steadfast in the Faith and strenuous in the doing of good works. . . ."—Prayer over people. Thursday, 2nd week of Lent.

For the Love of God.

"O God, Who for them that love Thee hast prepared good things, which eye hath not seen: pour into our hearts a fervent love of Thee; so that in all things, and above all things loving Thee, we may attain to Thy promises exceeding all desire of the heart of man. . . ."—5th Sunday after Pentecost.

TO THOSE WHO USE THIS MANUAL.

OREMUS PRO INVICEM SEMPER!

1. "GOD is faithful by Whom you are called unto the Fellowship of His Son Jesus Christ our Lord."—1 Cor. I. 9.

2. "Brethren, let every man wherein he was called, therein abide with God."—1 Cor. VII. 24.

3. "This also we pray for, your perfection."—2 Cor. XIII. 9.

4. "I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His Glory, to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts, that being rooted and founded in charity, you may be able to comprehend, with all the saints what is the breadth, and length, and height, and depth. To know also the Charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God."—Eph. III. 14-19.

†

Domine Deus,
Jesu Christe,
Agnus Dei,
Filius Patris.
Qui tollis peccata mundi,
Miserere nobis,
Qui tollis peccata mundi,
Suscipe deprecationem
nostram.
Qui sedes ad dexteram
Patris,
Miserere nobis.
Quoniam Tu Solus Sanctus,
Tu Solus Dominus,
Tu Solus Altissimus
Jesu Christe, cum
Sancto Spiritu,
in Gloria Dei Patris. Amen.

†

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